A

Moſt fruitfull, pithie and learned Treatyſe, howe a Chriſtian man ought to behaue himſelfe *in the danger of death: and* hew they are to be rele ued and comforted, whoſe deare freendes are departed out of this world.

Moſt neceſſarye for this our vnfortunate age and ſorrowfull dayes.

Iohn. 6.

Verily, verily, I ſay vnto you, he that beleeueth in mee, hath euerlaſting life.

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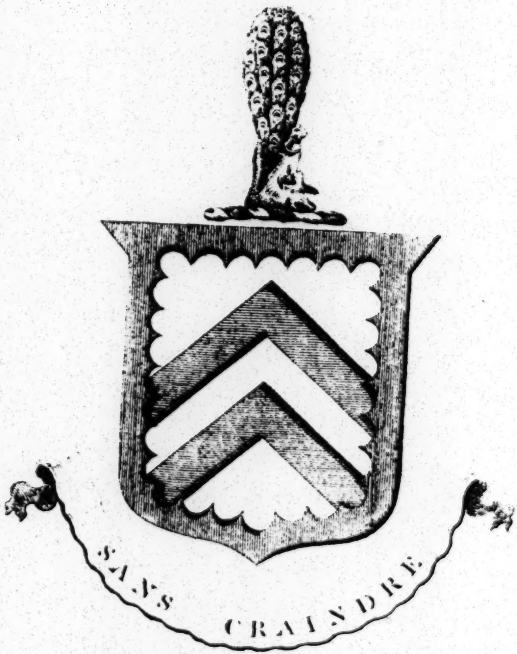

Originally in German
by Otho Wermulerus
and translated by Miles
Coverdale.

See Herbert's Ames p. 758

A

Most fruitfull, pithie and learned Treatyse, howe a Christian man ought to behaue himselfe *in the danger of death: and* hew they are to be relieued and comforted, whose deare freendes are departed out of this world.

Most necessarye for this our vnfortunate age and sorrowfull dayes.

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Verily, verily, I say vnto you, he that beleeueth in mee, hath euerlasting life.

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BIBLIOTHECA BODLEIANA

To the right Worshipfull M. *Iohn Mannors* of Hadon, in the Countie of Darby, Esquire. And to the Wor. his Sonne and heire M. *George Mannors*, and the right vertuous Gentlewoman Mistres *Grace Mannors* his Wife, *W. B.* wisheth all health and happinesse with increase of Wor.

KNowing right W. how much my father and his poore Children, haue beene beholding vnto your W. and the neuer dying bountye of your euer honoured linnage: I

did long studie in what sort I might best shewe my selfe gratefull for the manifolde benefites which my poore father and his family haue found at your handes: Who hauing been your ancient Tennants, haue suckt the sap of our liues out of your lands. But finding my abilitye no way answerable to my good wil, and my desire great in some measure to declare my entyre affection toward your worships: After I had long waited, at the last it was my good hap, to light vpon this most excellent, learned and godlye Treatise, which was written by a most vertuous and honourable personage, pure in life, and zealous in Religion: the Lady Iane Dudley. A worke so full of consolation and comfort, as in my poor opinion neuer better was printed: the worthinesse whereof I referre to your learned and vertuous censures: and doe offer the same

ſame from the alter of my heart, as a ſacrifice of thankefulnes to your heauenly minded cogitations. And as your wel deſerning vertues ar known to many, ſo from among many haue I choſen your Worſhips to be patrones of ſo vertuous a woorke, hoping that your Worſhippes who haue euer been found curteous, will curteouſly accept thereof: and thereby ſhal I haue the end of my heartes deſire.

Your worſhips moſt faithfull to commaund during life,

William Blackwall.

Verſes vpon the name, of the right woorſhipfull M. *Iohn Mannors* Eſquire.

I In Chriſt who ſettes his whole delight,
for euermore ſhall liue,
O Onely he and he alone,
his life for vs did giue.
H He ſuffered death vpon the croſſe,
from death to ſet vs free:
N No Mediator for our ſinnes,
there is in heauen but he.

M Man fell through Sathans ſubtletie,
to death and endleſſe paine:
A And he ſhed his moſt precious blood,
to bring vs thence againe.
N Now who in him aſſured ſettes,
his faithfull hope and truſt:
N Neuer ſhall confounded be,
but liue among the Iuſt.
O Of laſting ioy, and happines,
he ſhall be ſure to ſpeed:
R Remaining ſtill in Chriſt his ſight,
from whence all ioyes proceed.
S Such ioy Lord ſend vnto vs all,
and helpe vs in our neede.

Finis.

Verſes

Verſes vpon the name of the worſhipful M. *George Mannors.*

G Great is the gaine,
  that growes by verteous life:
E Eternall glory,
  graceth ſuch a Saint:
O Of vicious actes,
  proceedeth hatefull ſtrife:
R Reſpecting not,
  the poore mans riteous plaint.
G Giue helpe to ſuch,
  as helples line diſtreſt:
E Euen ſo you ſhall,
  for euermore be bleſt.

M Maintaine the truth,
  for truth muſt be our ſtay,
A Againſt all falſe,
  and irreligious wiles;
N No deep deceipts,
  can lead vs then aſtray,
N Nor worke our woe,
  which many elſe beguiles.
O On Chriſt the rocke,
  who ſtrongly builds his forte:
R Right ſure ſhall fight,
  againſt the wicked ſorte:
S Such ſhall attaine,
  a heauenly bleſſed porte.

Finis.

Verſes vpon the name of the vertuous Gentlewoman Miſtreſſe *Grace Mannors*.

G Guided by grace and godly feare,
a happie life we lead:
R Remoude from grace, in greeuous ſorte
we liue, and yet are dead.
A A happy gift of God is grace,
with grace who is poſſeſt:
C Continues ſtedfaſt in the Lord,
while grace with him doth reſt.
E Each vertue ſprings by gift of grace,
Where grace doth aboliſh pride:

M Malice, enuie and diſdaine,
Gods grace cannot abide.
A All faith and true humility,
from grace enſueth ſtill.
N Nol oue doth lack, no ioy doth want,
where grace doth guide the will.
N Now bleſſed is that perſon ſure,
that coupled are with grace:
O On earth with honour ſhall he liue,
and runne a happie race.
R Reioycing in thoſe pleaſant plants,
from vertuous grace that grew;
S Shewing ſuch as after liue,
they did from grace enſue.

Finis.

Vnto all those that vnfeinedly desire to liue vnder the feare of God, and with patience abide the comming of our *Lord and Sauiour Iesus Christ* thorough the working of the holy ghost, grace and peace be multiplyed.

THough all kindes of beasts haue some things common one with another, as in that they see, heare, feele, desire, moue from one place to another: yet hath euery beaste also his own speciall property, as the birde hath an other nature then the fishe, the Lyon another dispositionthen the Wolfe. Euen so in other my bookes, heretofore

by me publiſhed, I haue ſet forth a general comfort concerning trouble, ſickneſſe, pouerty, diſpleaſure, dearth, warre, impriſonment and death, vnder the which I haue comprehended all the croſſe and affliction of man: neuertheleſſe, euery miſchance and aduerſitie hath alſo his own ſpeciall conſideration. And for aſmuch as amōg terrible things vpon earth, death is eſteemed the moſt cruell of all, and it can yet with no wiſedome of man be rightfully iudged, how it goeth with a Chriſtian, in and after death: therfore the greateſt neceſsitie requireth, that we Chriſtians be diligently inſtructed, by the infallible word of God, in eſpeciall touching the end and concluſion of our life: for when the laſt houre draweth nye,

nye, which we euery day (yea euery twinckling of an eye) look for: whether the soule, after it be departed, doe liue: whether ỹ corrupted body shal rise again, whether eternal ioy & saluation be at hand, and which way conducteth & leadeth to saluation, thereof hath the most subtile worldly wise mā, by his own natural reason, no knowledge at al.

Plato, *Aristotle*, *Cicero*, the greatest learned & wisest, write of these high waightie matters, very childishlye and foolishlye: and as for consolation that they giue, it is in no sorte nor wise to bee compared vnto the holye diuine Scripture, which onelye ministreth the true Christian comfort in life and death. And though euery man ought dayly to consider his end, and at all times

times to make himselfe readye for death, seeing that he knoweth not how, where, and when God shall laye his hand vpon him: yet neuertheleſſe at this preſēt time we haue moe occasions to talke and treate thereof, now that almightye God doth with diuers and sundry plagues, more greeuouslye then heretofore visite our vnrepentant life, for that hee all this while hath perceiued in vs but litle amendment: neither need we to think that these, that raigne, and other plagues shall ouerleape vs. Considering now that I (though vnworthy and vnmeete) was called by authoritie, but specially of God, to teach, to exhort, and to comfort: I haue with great labour out of the holy scripture, and out of olde and new authors

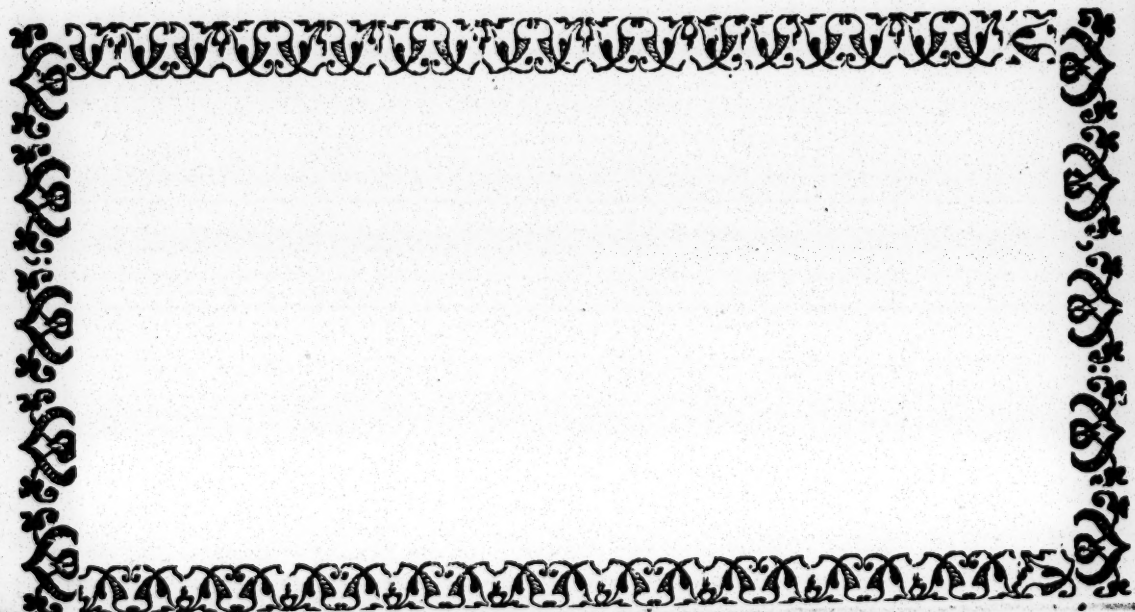
thots collected, how a man ſhould prepare himſelfe vnto death, how he is to be vſed that lyeth a dying, and how they ought to be comforted, whoſe freendes are departed. Which thinges, as they be orderly ſet in this booke (right deerelye beloued and louing Reader) I doe preſent, dedicate and offer vnto thee. And though I can conſider, that this little booke is to ſmall and ſlender a gift, becauſe of my perſon: yet is it neither little nor to be deſpiſed, for the fountaines ſake that it floweth out of, and by reaſon of the matter, whereof it is written. For heerein, out of the vnchangeable word of God, are noted the head articles of our laſt conflict and battaile, whereupon dependeth either eternall victorie, honour

nour and ioy, or els euerlasting losse & endlesse pain, of ỹ which things we can neuer think, talk, nor treate sufficientlye. Wherefore, whereas this little booke goeth forth vnto thy vse, that art an vnfained Christian, and to the comfort of all such as are afraide of death: I pray thee (for Christes sake) not onelye to accept it as the testimony of a willing and louing minde toward thee, but also to haue still an earnest desire to that, that it hath pleased God by me at this time to communicate vnto thee, that with thy thankefullnesse thou maiest moue other to the like that can doe better, and by thy profit stirre the haruest Lord to send more haruest men into his harueſt. Which hee cannot but doe, vnlesse he could deny himselfe,

selfe, that came into the world, neither to put out the flaxe that smoaketh, nor to break the reed that is but bruised, but to open to them that knocke to him.

Loue God, leaue vanitye, and lyue in Christ.

Vale & frucre cum Fortuna.



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Finis.

THE

THE First Booke of Death, declaring what *Death is.*

Chapter 1.

HOly Scripture maketh mencion of 4. maner of deaths and liues.

1. The first is called a naturall life, so long as the soule remayneth with the bodye vpon earth. The naturall death is it that seperateth the soule from the bodye.

2. The second is a spirituall vnhappye death here in time of life, when the grace of God, for our wickednesse sake, is departed from vs: by means wher-

of, we were dead from the Lord our God, and from all godnes, although as yet wee haue the life naturall. Contrarye vnto this, there is a ghostlye blessed life, when we thorowe the grace of the Lord our God, liue vnto him, and to all godnesse. Hereof writeth Paul after this maner: Ephe. 2. God which is riche in mercy, thorowe his great loue wherewith hee loued vs, euen when wee were dead in sinnes, hath quickened vs together in Christ.

3. The third is a ghostlye blessed death here in time, when the flesh, beeing euer the longer the more seperated from the spirits, dyeth alwaye from his owne wicked nature. Contrary hereunto, is there a ghostly vnhappye life, when the flesh with his

his wicked disposition, continuallye breaketh forth and liueth in all wilfulnesse. Against this, doth Paul exhort vs, saying: Col. iol. 5. Mortifie therefore your members which are vpon earth: fornication, vncleannesse, vnnaturall lust, euil concupiscence, couetousnes, &c.

4. The fourth, that the Scripture maketh mencion of, is an euerlasting life, and an euerlasting death: Not that the body and soule of man, shal after this time loose their substance, and be vtterly no more. For we beleeue vndoubtedlye, that our soule is immortall, and that euen this present body shal arise againe. But forasmuch as we our selues graunt, that life is swéete, and death a bitter hearb, this word (life) by a figuratiue

speech is vsed for mirth and ioye. This word (death) for heauines and sorrowe. Therefore eternall life, is called eternall ioy: and eternall death, eternal damnatiō.

Of these manifolde deathes, haue we commonlye a peruerse iudgement. We abhorre ỹ death of the body, and haste on a pace to the vnhappy ghostly death which yet in it selfe, is a thousand times more terrible then any death corporall. For when a man deliteth in his owne wickednes, though as yet he liue vpon the earth, he is neuertheles dead before God, and the soule must continue still damned for euermore.

In this booke, my handling is of naturall death, which before our eyes, seemeth to be an vtter destruction, and that there is no remedye with the dead (euen as

as when a dogge or horse dyeth) and that God hath no more respect vnto them: Yea the worlde swimmeth full of such vngodlye people, as haue none other meaning. Els doubtles would they behaue themselues otherwise towards God. Death verily is not a destruction of man, but a deliuerance of body and soule: whereas the soule being of it selfe immortall, doth either out of the mouth ascende vp into Heauen, or els from the mouth descendeth into the pit of hell: the body, loosing his substance till Domes daye, shall then by the power of God, be raysed from death, and ioyned againe to the soule: that afterward the whole man with body and soule, may eternallye inherite eyther saluation, or els damnation.

That the time of Death is vncertaine. *Chap. 2.*

THe bodye of man is a very frayle thing: ſickneſſe may conſume it, wilde beaſtes may deuoure it, the fier may burne it, the water may drowne it, the ayre may infect it, a ſnare may choake it, the pricking of a pinne may deſtroy it. Therefore when his temporall life ſhal end, he can not tell.

The principall cauſe why we know not the time of death, is euen the grace of God: to the intēt that we by no occaſion ſhould linger the amendment of our liues vntill age, but alway feare God, as though we ſhould dye to morrow.

But as ſoon as the houre commeth,

meth, no man shall ouerleape it. Wherof speaketh Iob, when he saith: Iob 14. that God hath appointed vnto man his bondes, which he cannot goe beyond.

That it is God which hath layde the burden of death vpon vs. *Chap. 3.*

IT becommeth all Christians not onely to suffer, but also to commende and prayse the will of the heauenly Lord and King. Now is it his will, that we dye, for if the Sparrowes wherof two are bought for a farthing, fall not on the ground without God the father, much lesse, we men (whom God himselfe esteemeth to be of more value then many sparows, yea for whose sakes other thinges were created) doe

fall to the ground thorow death, without the will of God. Like as the souldier tarrieth in the place, wherein hee is appointed of the chiefe captain to fight against the enemyes, and if he call him from thence, he willingly obeyeth: euen so hath the heauenly captain set vs vpon earth, where we haue to fight, not with flesh and bloud, Ephe. 6. but with wicked spirites. Therefore if he giue vs leaue, and call vs from hence, we ought by reason to obeye him. Like as one should not withdraw himselfe from paying what hee oweth, but gently to restore the mony: So hath God lent vs this life, and not promised that we may alway enioy it. Therefore is death described to be the payment of naturall debt.

That

That God sendeth Death because of sinne. *Chap. 4.*

ACcording hereunto, ponder thou the iust iudgement of God: for out of the third Chapter of the first booke of Moses, it is euidently perceiued, that death is a penaltie deserued, laide vpon vs al for the punishment of sinne. As the little worme that groweth out of the tree, gnaweth and consumeth the tree, of whome it hath his beginning: so death groweth wareth out of sinne, and sinne with the body it cõsumeth. And speciallye ỹ venemous sickenes which they call the pestilẽce, is sent of God as a scourge for the punishment of our naughtynes. Hereof speaketh the word of God in the fifth booke of Moses

Deut. 28. after this maner: if thou wilt not harken vnto the voyce of the Lord thy God, to kéepe and to do all his commandements and ordinances, which I commaund thée this day: then shall all these curses come vpon thée & ouertake thée: The Lord shall make the pestilẽce to cleaue vnto thée, vntill he haue consumed thée from the land whether thou goest to enioy it. The Lord shall smite thée with swelling, with feuers, heat, burning, withering, with smiting and blasting. And they shall follow thée, till thou perish.

Yet among the most gracious chastenínges, is the pestilence reckoned of the holy Prophet & king Dauid: who (after ý he of a pride had caused the people to be numbred) when the election was giuen

uen him, whether he would rather haue seuen yeares dearth, three monthes ouerthrowe in warre, or three dayes pestilence in the land: made this answere. I am in a maruelous strait. But let me fall I pray thee, into the handes of the Lord, for much is his mercy: and let me not fall into the hands of men. Then sent the Lord a pestilence into Israel that there dyed of thē 70000 mē. Wherfore if God ouertake thee with this horrible disease, be not thou angry with Saturnus and Mars, nor with the corruptaire and other meanes appointed of God, but be displeased with thine owne sinnefull life. And when any fearfull image of death commeth before thee, remember that thou with thy sinnes, hast deserued much more horrible thinges

which

which God neuertheles hath not sent vnto thée.

That God turneth death vnto good. *Chap. 5.*

ALthough thou hast deserued an hundreth thousand great plagues, yet shalt thou comfort thy selfe before hand, after this manner: A father doth his children good and not euill. Now is my beléefe in God, as in my gracious Father, through Iesus Christ, and sure I am, that christ vpon the crosse, hath made a perfect payment for all my sinnes, and with his death hath taken away the strength of my death: yea, for me hath he deserued and brought to passe eternall life. Wherefore though death, in the sight of mine eyes, and of natu-

rall

rall reason be bitter and heauy, yet by meanes of the passion and death of Iesus Christ, it is not euill or hurtfull: but a benefite, a profitable and wholsom thing, euen an entrance to euerlasting ioye.

That death in it selfe is greeuous to the body & soule. *Chap. 6.*

WHat greefe and hurte death doth bring with it, I will now declare: to the intent that when we haue considered the same before trouble come, we may in our distresse be the lesse afraide, holding against it, the great cõmodities of death, that Christ hath obtained for all faithfull. It greeueth a man at his death to leaue the pleasant behol-

beholding of heauen and earth, his owne young body and cheerfull stomack, his wife and children, house and land, fieldes and medowes, siluer and golde, honour and authoritie, good frendes and olde companions, his minstrelsie, pastime, ioye & pleasure, that he hath had vpon earth.

Afterward when death knocketh at the doore, then beginneth the greatest trouble to worke. When the diseases be fallen vpō the body of man in greater number, they are against al the members in the whole body, breaking in by heaps with notable greefs, so that the power of the bodye is weakened, the minde combred, the remembrance astonied, reason blynded, sleepe hindred, the sences all to broken. By meanes whereof, the eyes are darkened,

the

the face is pale, the feet are cold, the handes blacke, the members out of course, the brow hardened, the chyn falleth down, the breath minisheth, the deadlye sweate breketh out: yea the whole man is taken in and disturbed in such sort, that he is now past minding of any other thing. Death also is so much the more bitter and terrible, because that the feeble discomforted nature, doth print the horrible image of death, to deepe in it selfe, and feareth it to sore. And hereunto is the deuill likewise busie, to set before vs a more terrible euill death, then euer we saw, heard or read of: To the intent that we being oppresst with such imaginations or thoughtes, should flie and hate death and be driuen to the loue and carefulnes of this life, forgetting the good-

nes

nes of God, and to be found disobedient at our last ende. Moreouer, who so of himselfe is not thoroughlye assured, and knoweth yet sinne by himselfe, hee is not astonied for naught, forasmuch as sin carrieth with it the wrath of God and eternall damnation. Now, not onely the euil, but also the good, haue greeuous and manifolde sinnes (yea more then they themselues can think vpon) with the which in dangers of body and life, their minde is oppressed as it were with a violent water, that fiercely rageth and gusheth out: yea euen the same prayse worthy and commendable thing which the godlye haue practised already, that do they yet perceiue not to be perfect, but mixt with vncleannesse. Hereof speaketh Esay in this wise: Esay 6.4. We

are

are all as an vncleand thing, and all our righteousnes is as a cloth stayned with the flowers of a woman.

Dauid prayed, Psal. 148. Lord enter not into iudgement with thy seruant, for in thy sight shall no man liuing be iustified.

Gregory writeth. Woe vnto the commendable life of men, if it be led without mercy.

Likewise the Apostle Peter giueth warning: Your aduersary the deuill goeth about as a roaring lyon, seeking whom he may deuoure.

If one that is about to shoote a Gun, be vnsteadie at the letting of it goe, hee misseth altogither, and all that he prepared for it afore, is in vaine. Euen so at the ende of this life, are the deuils most busie, to turne vs from the right

right mark, that our former trauayle and labour may be lost, forasmuch as they knewe that there remaineth but a very smal time of life. So that if the soule escape them now, they shal afterwarde goe without it for euermore.

Euen as mightie enemies do besiege and lay assault to a citie, so the deuils compasse the soule of man with violence and subtiltye, to take possession of the poore soule, to apprehend it and bring it to hel. Whē we are yet in prosperitie, the deuils would haue vs to make but a small matter of it, as though we were in no danger to Godward, albeit we blaspheme, be drunken and commit whoredome, breake wedlock, &c. But in the danger of death they bring forth those wicked sinnes

in

in most terrible wise, putting vs in minde of the wrath of God, how he in times past here and there did punishe and destroye wicked doers: to the intent that our soules might be hindred, snared, shut vp, bound and kept in prison, from repẽtance and faith, and neuer to perceiue any way how to escape, & to be deliuered: And by reason thereof wholy to dispaire, and to become the deuils portion.

Furthermore, good frends and companions are loth to departe asunder, especially such as are new knitũ and boũ together one to another, as two maryed persons. Now is the body and soule nearest of all bound and coupled one to ỹ other, but in the distresse of death, the paine is so great, that it breaketh this vnitie, and

parteth

parteth the soule from the body: for the which cause a man at his death doth naturally sigh in him selfe. Good Companions vpon earth: though they departe one from another, haue an hope to come together againe: but when the soule once departeth from the body, it hath no power to returne againe to the body heere in this time. Whereof Iob giueth two similitudes: Iob 14. A tree if it be cut downe, there is some hope yet that it will budde and shoot forth the branches againe. Likewise the flouds when they be dryed vp, and the riuers when they be emptye are filled againe thorow the flowing waters of the Sea. But when man sleepeth, he riseth not againe vntil the heauens perish. This vnderstand, that after the common course, one commeth not

not againe in this present life: one cannot dye twise, and after death cannot a man accomplish any more, that he neglected afore time.

How goeth it now both with the body and soule after death? As soon as the soule from the body is departed, the bodye is spoyled of all his powers, beautye and sences, and become a miserable thing to lok vpon. Augustine saith: A man that in his life time was exceeding beautifull, and pleasant to imbrace, is in death a terrible thing to beholde. How noble and preciously seouer a man hath lined vpon earth, his bodye yet beginneth to corrupte and stincke, and becommeth wormes meate, by means wherof the worlde is of this opinion, that the body commeth vtterly to naught.

naught for euer. The world also knoweth nothing cõcerning the immortalitye of the soule: and they which alreadye beléeue, that the soule is immortall, doubt yet whether it shalbe saued. Yea they say plainelye, it were good to dye, if one wyst what cheer he should haue in yonder world. To them is death like vnto a misty & darke hole, where one wotteth not what will become vpon him.

That we all commonly are afraid of Death. *Chap 7.*

By meanes of the occasions aforesaide, certaine heathen men, haue giuen vncomfortable and desperate iudgement, concernyng the passage of death.

In the Poet Euripides in Oreste,

ſte, one ſaith: It is better to liue ill, thē to dye wel. Which wordes are very vnchriſtianlye ſpoken. Yet are there found enſamples euen of holy men, that they had a natural feare of death. The holy patriarck Abraham, thinking that he ſtood in danger of death by reaſon of his wiues beautie, would rather ſuffer all that els was exceeding heauy and bitter. He iudged it a ſmaler mater, to call his wife his ſiſter, then to be deſtroyed himſelfe.

Ezechias an vpright valiant King, when the Prophet tolde him he ſhould not liue, was afraid of death, & praied earneſtly that his life might be prolonged. In the new teſtament, when the Lord Jeſus drewe neere to his paſſion and death, he ſwet bloud for very anguiſhe, and ſaide: My

ſoule

soule is heauy euen vnto ẏ death. And thus he praied: Math. 26. Father, if it be possible, take this cuppe from me.

The Lord saith vnto Peter, Iohn 21. Verily, verily I say vnthée: when thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest, but whē thou art olde, thou shalt stretch forth thy hands, and another shal girde thée, and leade thée whither thou wouldest not. Loe, Peter being excellentlye endewed with the spirite of God, and stedfast in faith, had yet in his age a naturall feare of death, for the Lord said vnto him afore, that another should leade him whether he would not. Therefore writeth Gregory not vnright, when he saith: if the pillers tremble, what shall the powdes doe? or if ẏ heauens

nens shake for such feare, how will that be vnmoued which is vnder. That is, if famous saintes did feare to dye, it is much lesse to be meruailed at, when we poore Christians are afraide.

Experience witnesseth, how feeblye we set our selues against death. Many an olde (or otherwise vered) man can neither liue nor dye: for in his aduersitye, he ofte times wisheth death, and whē death approcheth, he would rather suffer whatsoeuer els vpō earth, if he might thereby escape death. Many of vs haue heard the gospell a long season and studyed it throughlye (so to say:) yet are we so afraide of the death of our selues and of our frendes, as though there were none other life more to looke for: euen like as they that be of Sardanapalus

sorte, do imagine or els mistrust the promise, comfort and helpe of God, as though he were not able, or would not succour and deliuer vs. Yea some there be, that if death be but spoken of, they are afraide at it.

The commoditie of death, when it deliuereth vs from this short transitory time. *Chap.* 8.

ALl the aforesaide displeasures and greefes, doe iustlye vanishe, and are nothing esteemed, in comparison of these commodities, when death deliuereth vs from this ruinous miserable life, from all enormities and vicious people, and conducteth vs to eternall ioye and saluation: which thing shall hereafter be plainely

plainely declared.

First, a short, transitorye and shifting life, ought not to make vs sorrye. Though this life had nothing els but pleasure, what is yet shorter and more in decaye, then the life of man: halfe the time doe we sleep out: Childhode is not perceiued: youth flyeth away so, that a man doth litle cõsider it: Age creepeth on vnwares afore it is loked for. We can reckon well, ỹ when children grow, they increase in yeares and daies but properlye to speake, in their growing are their dayes minished. For let a man liue three score or fourscore yeares, looke now how much he hath liued of the same daies or yeares, so much is abated of the time appointed. Is it not now a folly, that a man can consider when his wine ni-

nisheth in the vessell, and yet regardeth not how his life dooth dayly vanish away?

Among all thinges most vndurable and most frayle, is mans life, which innumerable wayes maye bee destroyed. It is compared vnto a candle light, that of the winde is soon & easily blowen out. A man in his time is as the grasse, and floorisheth as a flower of the fielde. For as soone as the winde goeth ouer it, it is gone.

The heathen Poet Euripides called the life of mortal men *Diculum*, that is a little daye. But the opinion of Phalerius Demetrius is, that it ought rather to be called one poynte of this time. This similitude soundeth not euil among Christians. For what is the whole summe of our life, but euen one point, in compari-

son

son of the eternity, that vndoubtedly followeth hærafter? Dauid himselfe saith, Psal. 10. That our yeares passe away sodenly. Psal. 144. Man is like vnto a thing of naught: his time goeth away as doth a shadowe.

Another commoditye, when death deliuereth vs from this miserable time.

Chap. 9.

OVr desire is to be frée from all wearines and miserye: yea the more we consider this present wretched life, the lesse feare shall wee haue of death, which deliuereth vs from al mischances and grœfes of this time. Heapes of troubles happen vnto vs, and vnto other men: (yea to speciall persons and whole nati-

ons in bodye, soule, estimation, goods, wiues, childzen, frendes and natiue countries.

Bodily healthis sone lost, but harde to obteyne againe: And when it is alreadye gotten, the doubt is, howlong it will continue. Thore bee moze kindes of diseases, then the best learned Phisitians doe knowe: among the same, some are so horible and painfull, that if one do but heare thē named, it maketh him afraid. As the falling sickenes, the gowt, frensy, the sodain stroke and such like. Besides sickenes, a man thozow out his whole life, commeth into daunger by a thousande meanes & waies. Consider with howgreat carefulnes the childe is caried in the mothers wombe, how dangerouslye it is brought forth into the worlde. The whole childe-

childehod, what is it else, but a continuall weping and wailing: After seuen yeares, the Childe hath his tutors and schoolmasters to rule him, and beate him with roddes: when he is come to mans stature, all that he suffered in his youth, doth he count but a small trauaile, in comparison of it, that he now from hēcefoꝛth must endure. The old man thinketh, that he carrieth an heauy burthen oꝛ mountaine vpon his neck. Therfoꝛe wey well the miserable bodye, and the mierye sacke of thy flesthe towardes thy helper: and be not so soꝛe afraide of death, that caseth thée of this wretched carcase. Accoꝛding heereunto is the minde combered and vexed, thoꝛow sickenes & grǽfes of the body, by reason that the body and soule are ioyned togither. And

how precious a thing (I praye you) is our natural reason: childhood knoweth nothing cõcerning it selfe. Yong folkes take vayne and vnprofitable things in hand, supposing all shall be golde, and consider neither age to come, neither yet death: and (euen as the common saying is) thus will the worlde be beguiled. Whereas a man the longer he liueth, should euer be the more and more wise, it commeth oft to passe, that the more hee groweth in yeares, the more hee doteth, and afterward becommeth euen a verye childe, yea twise a childe.

The disquietnes of mans life.

The minde is tempted, the lust rageth, the hope deceiueth, heauines vexeth, carefulnes is full of distresse, feare disquieteth: yea the terrour of death is more grée-

uous

uous then death it selfe. It cannot be expressed, how a man is sometime plagued with worldly fauour, afterward vexeth he himselfe with care of tẽporal things. Many one marreth himself with vice and wickednes, getteth him an euill conscience and a gnawing heart.

The vertuous also, haue their blemishes & temptations, which vnto them are heauier and more hurtfull, then the blemishe of the body. Wherfore in the misery of this time, this must not be estéemed the least portion, that we and other folkes doe daylye committe grieuous sinnes against God. Which thing thoroughlye to consider, maketh a good hearted person the more desirous of death which deliuereth vs from this sinfull life.

The greefes of all estates.

Moreouer, all conditions and estates of men haue their greefs. Riches that with great care and trauaile are gathered together and possessed, be sometime lost by stormes, fier, water, robberye or theft. He that is in honour and prosperitie, hath enemyes and euill willers. Who so hath the gouernance and rule of man must also stande in feare of manye thinges. And what occupation or handye crafte can a man vse, but he hath in it whereof to complaine.

Not only hath a man trouble on his own behalfe, but a verye stony stomack and an yron hart must it be, that is not sorry when hurt e doth happen to his Father and Mother, to his owne wife, children, frends or kinsfolkes.

Further-

Furthermore, the vniuersal troubles is manifolde and piteous, specially now at this present with noysome diseases, diuisions, warres, seditions, vprores. Like as one water waue followeth vpon another, and one can scarce auoid another: euen so oft times commeth one mischance in anothers neck. And in this short life vpon one onely daye to haue no trouble, it is a great aduantage: therefore ought we to be the lesse sorry, when the time of our deliuerance approcheth.

Now might one obiect against this and saye, that this present life hath many pleasures and pastimes withall.

Our troubles more then ioyes.

Neuertheles a man must open the other eye also and behold, ỹ in this life there is euer more sorow then

then ioy behinde. Worldly ioy is mixt, defiled, spotted and peruerted with sorrowe and bitternesse. It may well begin in a sorrowfull matter, to bring a short fugitiue pleasure, but suddenly it endeth, to a mans great heauinesse. Not in vaine doth the wise man say, Pro. 14. The heart is sorowful euen in laughter, and the end of mirth is heauines.

Philip the King of the Macedonians, when he vpon one daye had receiued three glad messages, (one, that the victory was his in the stage playe of Olympus: the second, that his Captain Parmenio, had with one battaile ouercome the Dardanes: the third, that the Quéen his wife was deliuered of a sonne:) hée helde vp his handes towards heauen, and saide: O ye Gods, I beseeche you,

you, that for so great and many-folde prosperitye, ye will poynt me a competent misfortune. The wise prudent King, feared the inconstancye of fortune, which (as the heathen talke therof) enuieth great-prosperitie. And therefore his desire was, that his exceeding welfare might be sauced with a little trouble.

Experience it selfe teacheth vs. Where did euer one liue ỹ space of a moneth, or one whole daye in pleasure and ease so thoroughly, but somewhat hath offended or hindred him? Therefore earthly ioye is not so great, so durable, nor so pure, but that the whole life of man, may well be called a vale of miserie.

Witnesse

Witnesse that this life is miserable. *Chap.* 10

TEstimony of the Scripture, Iob 2. Man is borne to misery, as the bird is to flye. Iob. 7. The daies of man are like the daies of an hired seruant, euen a byrth, and nothing but vain. Lok thorowe the whole booke called Ecclesiastes, the Preacher, Augustine writeth: If a man were put to the chaise, that either hee must dye or els liue again afresh, and suffer like thinges as he had suffered already afore, he would rather die, specially if he thorowly consider, how many dangers and misthaunces hee scarce yet hath escaped.

Who so now knoweth likewise, that God thorowe death dooth make an ende of misery vpon earth:

earth: it bringeth him great comfort and ease, ye he shal rather desire death then feare it: for euen holy Iob himselfe also, when hee was robbed of his health, riches, and children, and rebuked of his wife and frends wished rather to dye then to liue.

3. Reg. 19. Elias, being sure in no place, desired to dye. Tobias being stricken with blindenes, and misintreated of his wife, prayed thus: O Lord deale with me according to thy will and cõmand my spirite to be receued in peace, for more expedient were it for me to dye then to liue. If holye men now by reson of their great troubles desired death, it is no merualle if we, that are weaker and of more imperfection be weary of this life: yea an vnspeakable folly is it, a man to wish for to cõtinew

nue still in the life of misery, and not to prepare himselfe to another and better life.

That the consideration of death afore hand, is profitable to all vertues. *Chap. 11.*

A Very madde and vnhappye man must hée néedes bee, which thorowly consydereth, that vndoubtedlye hee must departe hence, he knoweth not how nor when: (and whether he shall thē haue his right minde, directing himselfe to God, and desiring grace, he cannot tel) and wil not euen now out of hand beginne to feare God, and serue him more diligently.

As the Peacocke, when he loketh vpon his owne feathers, is proude: but when he beholdeth his

his sèat, letteth the fethers down: euen so dooth man cease from pride, when hée considereth his ende. For in the end he shall be spoyled of all temporall beautie, strength, power, honour, & goods. Naked came I out of my mothers wombe, and naked shall I turne thither again. Iob 1.

Therefore the consideration of Death, may a man despise all fleshly lust and worldly ioy.

For euen the same flesh, that thou so pamperest with costlye daintie's and vaine ornamentes, must shortelye bee a portion for wormes: neither is there a more horribly carion, then of man.

Many one through feare of death giueth almes, exerciseth charitie, doth his busines circumspectlye. To be shorte, the consideration of death, is euen as a scourge, or

spurre

spurre that prouoketh forward, and giueth a man sufficient occasion to auoide eternall death, whereof the death of the body is a shadowe. Therefore the Niniuites fearing their owne ouerthrowe and destruction, repented and fell to a perfect amendement.

In death wee learne the right knowledge of our selues and of God, and are occasioned to giue ouer our selues vnto God. *Chap.* 12.

MAny a man in his life time, can dissemble and shewe a faire countenãce, but at the point of death no hipocrisie or dissimulation hath place. There verilye shall we bee proued and tryed, what manner of faith, loue. conscience

science and comforte wee haue, and how much wee haue comprehended out of the doctrine of Christ.

Then doth God let vs see our own strength, how that al worldlye strength is a thousand times lesse, then we euer would haue thought all the daies of our life. Then perceiue we seeinglye and feelingly (so to say) that we stand in the only hand & power of God, and that hée alone endureth still Lord and master ouer death and life. Then learn we right to feele the worthines of the passion and death of Christ, and in our selues to haue experience of the thinges wherof we neuer took so diligent héed afore in our life time.

Then come the fits of repentance for sinnes committed, that we think: O if I had knowen that

God

God would haue bẽn so earnest, I would haue left many thinges vndone, which I (alas therfore) haue committed. Then were we forced to receiue and loue the gospell, which els heertofore might not come to such stout and iollye yonkers. Then begin we to run to God, to call vpon him, to magnifie and praise him, faithfully to cleaue vnto him, and vprightlye to serue him.

That the dead ceasseth from sinne. *Chap.* 13.

ALl Christians desire to be frée from sinne: for sin and vice doth farre vere the faithfull, more then all misfortunes of the body. Now though one doe kéepe himselfe from sinne, yet standeth he in a slippery place: the flesh is weake,

weake, strong is the deuill, of whom it is easily ouercome: who so standeth, let him loke that hée fall not. 1. Cor. 10.

While the captaine yet fighteth, it is vncertaine whether he shall haue the victorie & triumph: euen so though a man doe valyauntly defend himselfe against the lustes of the flesh and temtations of the diuel, he may yet fall, and lose the victorie. Yea if we alwaies liued, we should do more euill: sinne ceaseth not, till we come to be blest with a shouell. Death cutteth away sinne from vs, and deliuereth vs from vncleane senses, thoughtes, wordes and déedes. For though death in paradice was enioyned vnto mã, for a penaltye of sinne: yet thorow the grace of God in the merites of Christ, it is become vnhurtfull

hurtefuil: Yea a medicyne to pourge our sinne, and a verye workhouse, wherin we are made readye to euerlasting righteousnesse.

Like as terrible Goliah with his owne swoorde was destroyed of Dauid: euen so with death that came by the meanes of sinne, is sinne ouercome and vanquished of Christ. If it grœued vs from our hearts, that we dayly see and finde, how we continuallye vse our selues against the most swœt will of our most deare Father: and were assured withall, that in death we cease from sinne, and begin to be perfect and righteous: how were it possible, that we should not set litle by death, and pacientlye take it vpon vs: Out of such a feruent ielousye and godly displeasure, Paul after he had

had earneſtlye complained, that hee found another lawe, which ſtroue againſt the law of God, ſighed and cried: Romanes 7. Oh wretched man that I am, who ſhall deliuer me from the body of this death? Againe, ſo long as death hath ſo euill a taſte in vs, and wee will perforce continue ſtill in the life of the fleſhe, we bewray our ſelues, that we do not well, nor ſufficiently vnderſtand our own defaultes, neither feele them deepe inough, nor abhorre them ſo much as we ſhould: yea that we be not earneſt deſirers of innocencye, nor feruent louers of our heauenly Father.

That

That the dead is deliuered from this vicious worlde, hauing not onely this aduantage, that he sinneth no more, but also is discharged from other sins. *Chap. 14.*

WHo so leaueth nothing els worthye behinde him, but that he is quite from vicious people, may well be the gladder to departe hence: partly for that he can be no more tempted of them, nor enticed by their euill ensample: partlye for that though he could not be deceaued by others, yet it greeueth him at the hart, to see other folkes practise their wilfulnes. Now hath vice and sinne euery where gotten the vpper hand, the truth is despised, God himselfe dishonoured,

red, the poore oppreſt, the good perſecuted, the vngodlye promoted to authoritie, Antichriſt tryumphing: great complayning there is, that the worlde is euer, the longer the worſe. Forasmuch then as thorow death we be diſcharged of ſo vicious a worlde, whome ſhould it delight to liue heare any more? This meaning doth the Preacher ſet forth in the 4. Chapter of Eccleſiaſtes, ſaying: So I turned me and conſidered all the violent wrong that is done vnder the ſunne. And beholde the teares of ſuch as were oppreſt: and there was no man to comfort them, or that would deliuer and defende them from the violence of their oppreſſours. There is at this day by the grace of God, many a worthye Chriſtian, that deſireth rather to dye

then to be a loker vpon such diuelishe wilfulnes, as commonly goeth forward.

That the dead obtaineth saluation. *Chap* 15.

AS for vitious vnrepentant people, when they dye, I know no comfort for them: their bodies indeed shall rise at the last day, but foule and marked to eternall paine: their soules shall be deliuered vnto the Deuill, to whome they haue done seruice. An ensample hereof standeth of the rich man, Luke 16. Againe there is the ersample of good Lazarus, that all Christians are taken vp of the angels into eternal ioy and saluation. We must not first be purged in Purgatory, but thorowe death we escape the deuill the worlde, and all misfortunes, that this time is oppressed with-

withall. If we now should lose our bodies, and not haue them againe, then were death indeede a terrible thing, neither precious nor much worth. But our body is not so little regarded before God, for euen vnto the body also, hath hee already prepared saluation. Yea euen for this intent hath he layed vpon our necks, the burthen of natural death, that he might afterward clothe vs with a pure, renewed and cleare body, and to make vs glorious in eternall life. Therefore death also which is a beginning of the ioyfull resurrection, ought to be esteemed deere and precious in our eyes. After death verily is the soule in it selfe clensed from all sinnes, and endewed with perfect holynes, wisedome, ioye, honour and glory, for euermore.

Similitudes that Death is wholsome. *Chap.* 16.

IF an olde siluer goblet be melted, and new fashioned after a beautifull maner, then is it better then afore, and neither spylte nor destroyed: Euen so haue we no iust cause to cõplain of death, whereby the body being deliuered from all filthines, shall in his due time be perfectly renued.

The Egge shell, though it be goodly and faire fashioned, must bee opened and broken, that the yong chicken may slip out of it: None otherwise doth death dissolue and break vp our body, but to the intent that we may attain vnto the life of heauen.

The mothers wombe caryeth the childe seuen or nine moneths and

and prepareth it, not for it selfe, but for the world wherein we are borne: euen so this present time ouer all vpon earth serueth not to this end, that wee must euer be heer but that we shuld be brought forth and borne out of the bodie of the world, into another & euerlasting life. Hærunto behold the words of Christ, Iohn. 17. A woman when she trauaileth hath sorow, because her houre is come. But as sone as she is delinered of the childe, she remembreth no more the anguish, for ioye that a man is borne into the worlde.

Namely, like as a childe, out of the small habitation of his mothers wombe, with danger and anguish, is borne into this wyde worlde: euen so goeth a man, thorow the narrowe gate of death, with distresse and trouble, out of

the earth into the hauenly life.

For this cause did the olde chri-stians call the death of the saints, a new birthe. Therefore ought we to note wel this comfort, that to dye is not to perish, but to be first of all borne aright.

The death of the faithfull, séemeth indéede, to be like vnto the death of the vnbeléeuers: but verily this is as great a difference as betwéene heauen and earth. Our death is euen as a deafe Image, made of wood, which gyneth with the téeth and feareth, but cannot deuoure. Our death should be eſtéemed euen as Moſe brasen serpent, which hauing the forme and proportion of a serpent, was yet without byting, without mouing, without poysoning. Euen so though death be not vtterly taken away, yet thorow

rowe the grace of God, it is so weakened and made voyde, that the onelye bare proporcion remaineth. When the Maister of the Ship thinketh he is not wide from the place where hee must land and discharge, hee sayleth on forth the more cheerefully and gladlye: euen so the nearer we draw vnto death, where we must land, the more stoutly ought we to fight against the ghostlye perils. Like as hee that goeth a farre iourney, hath vncertaine lodging, trauayle and labour, and desireth to returne home to his owne Countrey, to his father and mother, wife, children, and frendes, among whom he is surest and at most quiet, by meanes wherof he forgeth ȳ lesse for any rough carefull path or way homeward: euen so all we

are strangers and pilgrimes vpon earth. 1. Par. 30. Psal. 39. 119. 1. Pet. 2. 2. Cor. 5. Philip. 3. Heb. 11. 13. 1. Cor. 15. Our home is paradise in Heauen: our heauenlye Father is God: the earthly Father of all men, is Adam: our spiritual fathers are the Patriarks, Prophets and Apostles, which altogither waite and long for vs. Seeing now that death is the path and way vnto them, we ought the lesse to flye it, to the intent that wee maye come to our right home, salute our fathers and frends, embrace them, and dwell with them for euer Heb. 13. We heue heere no remaining Citie, but we seeke one to come. Psal. 3. Our conuersation and burgership is in heauen.

But if any man be afraide of death, and force not for the country

trye of heauen, onelye because of tempozal pleasures, the same deleth vnhonestly: euen as do they, that whereas they ought to goe the next way home, set thē down in a pleasant place, oz among cōpanions at the tauerne: where they lying still, forget their own countrye, and passe not by their frœnds and kinsfolkes. How evill this becommeth them, euery man may wel consider by himselfe.

The Lozd Jesus giueth this similitude, except the Wheate cozne fall into the ground and dye, it bideth alone, but if it dye, it bringeth fozth much frute.

Likewise Paul compareth vs men vnto graynes of Cozne, the churchyard, to a field. 1. Cor. 15. To dye, hee saith, is to be sowen vpon Goos fielde. The resurrec-

tion, with the life that followeth after, resembleth hée to the pleasant grëene corne in Summer.

If a man liue in a darke miserable prison, with this condition, that he should not come forth, till the walles of the tower were fallen down. vndoubtedly he would be right glad to sée the walles begin to fall: our soule is kept in within the bodye vpon earth as in captiuitie and bondes. Now as sone as the body is at a point, that it must nedes fall, why would we be sorry? For by this approcheth the deliuerance, whē we, out of the prison of miserye, shalbe brought before the most amiable countenance of God, into the ioyfull freedome of heauen. According to this did Dauid praye, Psal. 142. Bring my soule out of prison (O Lord) that I may,

may giue thanks vnto thy name. Also in many places of scripture, to dye, is called to sleepe, death it selfe, a sleepe. Like as it is no greefe for a man to goe sleepe, nor when he seeth his parentes and freendes laye them down to rest (for he knoweth, that such as are asleepe, doe soone awake and rise again) so when we or our frends depart away by death, we ought to erect and comfort our selues with the resurrection.

Witnesse that Death is wholesome.

Chap. 17.

FOr the strengthening of our faith, I will alledge euident testimonye of Gods worde. The

Prea-

Preacher saith, Eccles. 7. The daye of death, is better then the day of birth. As if he would saye, in the day of thy birth, thou art sent into the colde, into the heate, into hunger and thirst, wherin is sinne and wretchednes: in the day of thy death, thou shalt be deliuered from all euill. Again, we read Sapi. 4. Though the righteous be ouertaken with death, yet shall he be in rest.

Iohn 5. Verily, verily I say vnto you, hee that heareth my words, and beléeueth on him that sent me, hath euerlasting life, and shall not come into damnation, but is scaped from death vnto life. Romans 14. If we liue, wee liue vnto the Lord. 1. Corinth. 4. If we dye, we dye vnto the Lord. Therefore, whether we liue or die, we are the Lords.

Behold,

Behold, how comfortably this is spoken of all Christians.

That Death cannot be auoided, also of companions of them that dye. *Chap.* 19.

VPon this condition are we borne into the Worlde, into this light, not to continue alway therein, but (when God wil) thorowe temporal death, to lay aside and put of, the trauaile of this miserable life. Wittie men haue found out how hard stones may be brokē and mollified, and how wilde beastes may be tamed, but nothing could they inuent, wherby death might be auoided. It is not vnwiselye saide, Gods hand may a man escape but not death.

Metrodorus writeth, that against bodilye enemies, there may

may be made fortresses, Castles and bulwarks: but so far as concerneth death, all men haue an vnfenced citie. In other dangers, power, money, flight, counsaile, policye maye helpe: but as for death, it can neither be banyshed with power, nor bought with money, nor auoided with flying away, nor preuented with counsaile, nor turned backe with policye. And though thou be now deliuered from sickenesse, yet within a little while thou must, whether thou wilt or no, departe hēce to deaths home: for the highest law giuer of all, tolde our first father so afore. Gen. 3. In what day soeuer thou eatest therof, thou shalt dye the death: vnderstand that the death of the soule bringeth withit the death of the body.

Who so now grudgeth and is not

not content to dye, what is that els, but that he forgetting himselfe and his owne nature, complayneth of God in heauen that he suffered him to be borne, and made him not an Angell?

Why should we refuse the thing that wee haue common with other men? Now dooth death touch, not onely vs, but high and lowe estate, yong and olde, man and woman, master and seruant.

As many as came of ỹ first man, must laye downe their neckes: death is an indifferent iudge, regardeth no person, hath no pitie on the fatherles, careth not for the poore, dispenseth not with the rich, feareth not the mightie, passeth not for the noble, honoureth not the aged, spareth not the wife, pardoneth not the foolish.

For

For like as a riuer is poysoned in the well, spring or fountaine, so was the nature of man altogether in our first parents. And forasmuch as they themselues were maimed thorow sinne, they haue begotten vnright & mortall children. Touching this saith Paul, Rom 5. By one man came death vpon all men.

Now let vs consider, what excellent companions and holy fellowship they also haue that are dead. Paul writeth, that we must be like shapen vnto the image of the sonne of God. If he now that of nature was immortall and innocent, became mortall for our sakes, euen Iesus Christ our saviour: why would we then, that many and sundry waies haue deserued death, cõtinue hær stil and not dye? Abraham the faithfull,

Samplon

Sampſon the ſtrong, Salomon the wiſe, Abſalom the faire one, yea all the Prophets and Apoſtles, Kinges and Emperours, thoſowe death departed out of this life. A very daintye and tender body muſt that be, which conſidering ſo great multitudes of coarſes, doth yet out of meaſure vexe himſelfe, becauſe the like ſhal happē vnto him. That were euen like, as if one would take vpon himſelfe, to be better, then all righteous and holye men, that euer were ſince the beginning of the weꝛlde.

Of naturall helpe, in danger of Death. *Chap.* 10.

VVHoſo will helpe himſelfe from ỹ peſtilence with flying away, leauing his owñ

owne wife, freends and neighbours: he declareth vnperfectnes of faith, and standeth not with Christian charitye, where, we owe vnto others, the same that we in like case would gladlye haue at their hands.

Graunt that the pestilence is such an infectious sicknes, as one taketh of another, what then? If one stand in battaile ray to fight for his countrye, must not he also looke for a Gunne stone to be sent him into his bosom to cary home? doth it therfor beseme him to breake the array, and to flye? Like as there the enemies of the bodye are at hand, so heer doe the ghostlye aduersaries besiege the soule of him that is a dying, where one Christian should helpe another, with worthy talke. Therefore is that a foolish vnaduised counsaile,

counsaile, when we, with neglecting of our owne members, will flye from the wrath of God, thinking thorowe sinne, to escape the punishment of sinne. Experience also doth shew, that such folkes do oft perish as wel as other: yea sooner then they that fled not at all. But phisick is permitted of God, as in the time of pestilence, with fiers and perfums to make the ayre more wholesome from poyson, and to receine somewhat into the bodye, for the consuming of euill humours, and to hinder the infection. Also when one is taken with a disease to be let bloud, to sweat, to follow the phisitions instruction, such thinges are in no wise to be reprehended. So that, whether it turn to death or life, the heart onely and hope hang vpon God. The phisition

shoulo

should neither bee despised nor worshipped. For to thinke scorne to vse medicine in sicknes, what were that else, but euen to tempt God?

That God is able, and will helpe for Christes sake, *Chap.* 20.

Specially when death is at hand, a man findeth no help in any creature of heauen & earth, whereby he might fortunately suppresse ỳ exceeding great feare of death, but only in God the Father, in Christ his sonne, and in the holy spirite of them both.

It is God that knoweth the perils of thy death, and can medle withall. Through his power shalt thou get through, and drinke the bitter draught. Though we dye yet liueth god before vs, with vs, after

after vs, and is able to preserue vs for euer. Christ saith: Weepe not, the damosell is not dead, but sleepeth. Faithles reason vnderstandeth not the mistery of God, and laugheth. But Christ ỳ true God, hath both the word & worke together, and saith no more but arise, and the soule came againe to the body, and she arose. Out of this and such like examples, oughtest thou (faint harted man) to vnderstand the infinite power of God, who can receiue thy soule also, and preserue it.

Not only is God able, but wil also help graciously. Why should not hee lay vpon thee some great thing, (as death is) seeing hee addeth so great aduauntage, helpe and strēgth therto, to proue what his grace and power maye doe? For he hath numbred al ỳ haires

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of

of our head: that is, he alway hath his eyes vpon vs and careth euer for vs.

Yea that he loueth vs more then we loue our selues, and maketh better prouision for vs then we can wish, he hath openly and euidently testified in his owne deare sonne (whome hee caused to take our miserable nature vpon him) and therein for the sinnes of all the worlde to suffer, to dye, to rise againe, to ascend vp to heauen, wher he sitteth at the right hand of God the father almightye. Among the which articles, euerie one doth help and comfort such as are a dying.

The humanitie of Christ.

The natural sonne of God himself from heauen, became a mortall man, to the intent that mans mortal nature, thorowe the vnyting

ting thereof with the immortall nature of the Godhead, in his owne onely person might be exalted to an immortall life.

The passion of Christ.

He, hauing a naturall feare of death, said: My soule is heauy euen vnto the death: he prayed also, Father, if it be possible take this cup from me. But this feare and terrour did he ouercome, for he addeth thereto and saith: Father, not my wil, but thine be fulfilled. Thorowe this victorye of Christ, maye all Christians also ouercome such terrour and feare as they be in.

Also, though the Iewes blaspheme neuer so much, and say: let him come downe from the Crosse, he hath holpen other, let him now helpe himselfe: as though they would saye: There, there

there seest thou death, lyke a wretche must thou dye, and no man is able to helpe thee: yet did the Lord Jesus holde his peace thereto, as if he heard and sawe them not. He made no answere againe, but only regarded ỳ good will and pleasure of his Father. Therefore though wee haue an horrible temptation of death, as though there were neither comfort nor helpe for vs any more, yet in Christ, and with Christ we maye endure all, and waite still vpon the gracious good will of God.

He did not onely suffer the horrour and temptation of death, but death it selfe: yea the most horrible death: whereby he toke from vs the death eternall, and some deale mollified and swaged our temporall death: yea besides this,

this, hee made it profitable and wholesome. So that death, which of it selfe should else be a beginning of euerlasting sorow, is become an entraunce into eternall saluation. According to this meaning are the words of Paul, when he saith: that Christ by the grace of God, tasted death for all men. Also he became partaker of flesh and bloud, to put downe (thorowe death) him that had the lordship ouer death, that is to say, the deuill: and that he might deliuer them, which thorowe feare of death, were all their life time in danger of bondage.

Christes resurrection.

Moreouer, that Christ is the liuing & immortall image against death, yea the very power of our resurrection, and of life euerlasting, hee himselfe hath testified

with his own ioyfull and victorious resurrection, and also with that, that in his resurrection many other saintes that were dead, rose from death again. Math. 27.

Againe, how full is it of comfort and pure treasure, that S. Paul ioyneth our resurrection vnseparablye to the resurrection of Iesus christ. 1. Cor. 15 Likewise doth S. Paul comfort his disciple Timothy with the resurrection, and saith: 1. Tim. 1. If wee dye with Christ, we shall liue with him: if we be patient, we shal also reigne with him.

Christes ascention.

No lesse must the fruite of the ascension of Christ be considered. For the sonne of god hath promised and said: Father, I will, that where I am, they also be, whom thou hast giuen me, Seeing that Christ

Christ now with body and soule is gon vp to heauen, what can be thought more comfortable for a man at his death, then that we Christians shall also after death be taken vp into ỹ ioy of heauen?

Christ sitteth at the right hand of God.

In heauen sitteth Christ at the right hand of God, Lord and king ouer sinne, deuil, death and hell. Him we haue, in ỹ heauenly life with God, an assured faithfull mediatour and helper. Though we must fight in extremitye of death, yet are we not alone in this conflict or battaile: euen the valiant heauenlye captain himselfe, who vpon ỹ crosse ouercame death and all misfortune for our sakes, hath respect vnto vs from time to time, goeth before vs in our battayle, and

fighteth for vs, keepeth vs from al mischaunces in the way to saluation, so that we nede not care nor feare, that we shall sinke or fall downe to the bottome.

He shall cause vs with our owne bodily eyes, to see the glorious victorye and triumph in the resurrection of the dead, & to haue experience therof in our own body and soule. Death is euen as a dark caue in the ground: but who so taketh Christes light candle, putting his trust in him, and goeth into the dimme dark hole: the misse flyeth before him, and the darkenesse vanisheth away.

In Christ haue we a mightie effectuous image of grace, of life and of saluation: in such sort, that we Christians should feare neither death, nor other misfortune. In summe, he is our hope, our

our safegarde, our triumph, our crowne.

Witnesse of scripture, Iohn 11. I am the resurrection, and ỳ life: hee that beléeueth on me, yea though he were dead, yet shall he liue. And whosoeuer liueth and beléeueth on me, shall neuer dye. Forthwith after hée had spoken these wordes, raised he vp Lazarus: who had lyen foure dayes in the graue, and began to corrupte and stinke.

As by Adam all dye, so by Christ shall all be made aliue, euery one in his order. 1. Cor. 15. Also our burgership is in heauen: from whence we look for a sauiour, euen Iesus Christ, which shall change our vyle bodies, that they may be fashioned like vnto his glorious body, according to the working, whereby he is able

to subdue all things vnto himself. Also, Colos. 3 Ye are dead, and your life is hidde with Christ in God. But when Christ, your life, shall shew himselfe, then shal ye also appeare with him in glory. Here doth Paul declare, that our life is not in this worlde, but hid with Christ in God, and shal thorowe Christ in his time, be gloriously opened. After this maner should Christ be painted into the feeble, troubled and doubtful consciences of the sick: and with all diligence ought ỹ office of Christ to be considered, how that he according vnto the scripture, comming into this worlde for our wealth, did also for our wealth, preach, wrought miracles, suffered and died, to deliuer vs out of this false vnhappie worlde, to open vnto vs the right doze into eternall

ternall life, and to bring vs with body & soule, into heauen: where neither sinne, death nor deuill, shall be able to hinder vs for euermore.

Who shall euer be able sufficiently to praise & magnifie, the infinite glory of the grace of god? What would we haue the Lord our God to doe more for vs, to make vs lustily to step forth before the face of death, manfully to fight in all trouble, and willingly to wayte for the deliuerance?

That God hath promised his help and comfort. *Chap.* 21.

OAt of this exceeding grace of God for ỹ blessed seeds sake, proceede Gods comfortable promises in the old & new testamẽt.

Mine eyes shal stil be vpon thée, that thou perish not. Psal. 12. The Lord shall deliuer thée from the snare of the hunter, and from the most noysome death. With his owne winges shal he couer thée. so that vnder his feathers thou shalt be safe. His truth and faithfulnes shall bee thy shielde and buckler: so that thou shalt neither néed to feare any inconuenience by night, neither swift arrowe in the day season, neither the pestilence that créepeth in darknes, nor yet any hurt that destroyeth by day time. Though a thousand fall on thy lefte hand, and ten thousand on thy right, yet shall it not touch thée.

Héere dooth God euidentlie promise, that he will graciouslye preserue his owne children. First, from such temptation, phantasie

and

and disceaueablenes, as come vpon a man by night in the dark. Secondly, from the violence of wicked vnthryftes, and all mischances that ouertake men openly in the day season, yea somtime sodenly and vnawares.

Thirdly, from the pestilence, that wee nede not to feare it, though there dye of it a thousand on the lefte hand, and ten thousand on the right. The pestilēce shall eyther not take vs, or not woūd vs vnto death, or els serue to our euerlasting welfare.

Fourthly, from hot feuerous sicknesses, such as commonlye growe in hotte countryes, when the sunne shineth most strongly.

Under these foure plagues, are all mischaunces comprehended. In the end of this Psalme stand these wordes: I am with him in

trouble, I will deliuer him, and bring him to honour. When God saith: I am with him, consider not thou thine owne powers: for they helpe nothing at all. Behold much more the power of him that is with thée in trouble: whē thou hearest, I will deliuer him, thou must not be faint hearted, though the troubles do séeme long to continue: when thou hearest, I will bring him vnto honour, bee thou sure, that as thou art partaker of the death of Christ, so shalt thou be also of his glory.

Christ calleth thée to him, and crieth yet still: Matth. 11. Come to me all ye that labour and are laden, and I will ease you. Take my yoake on you, and learn of me, that I am meek and lowly in heart, and ye shall finde rest vnto your soules. Againe,

Iohn

Iohn 8. Verily, verily, I say vnto you: if any man kéep my sayings he shall neuer sée death. Vnderstand that the light of life doth shine clérer, then the darknesse of death can blinde. For the faithfull through his beléefe, is after such sorte incorporated and ioyned vnto the Lord Christ, the true life, that he shall not be seperated from him. Though bodye and soule departe asunder, now for a season: yet is that done in an assured, vndoubted hope of the blessed resurrection, that very shortly both bodye and soule shall come together againe to eternall ioy. And thus the christian beléeuer neither séeth, féeleth nor taſteth, the euerlasting death of his body and soule, that is to saye, eternall damnation.

God

God setteth to his owne helping hand in such wise, and at such time, as is best of all.

Chap. 22.

GOd now thorow Christ, doth not onely promise most graciously his comfort and helpe, but faithfullye performeth hée the same in due season, so farre, and after such sort, as is expedient. The very right time vndoubtedly doth not he omit. Death indéed is a narrow way, but God shorteneth it. The bitternes of death passeth all the paines that wée haue felt vpon earth, but it endureth not long. Death must make quick spéede with vs, as Ezechias the King of Juda saith: Esay 38. He shall cut of my life, as a weuer doth his webbe. And whē the paine

paine is greatest of all, then is it nere the end. Herunto may be applyed that Christ said: it is but a modicum, a very little while. Though it were so, that the troubles of death did long endure: yet towards the eternitie that followeth after, is the same scace as one point or prick, in comparison of a whole Circle. In the meane season. God can more comfort and helpe then the most horrible death of all, is able to disturbe or greeue. Sometime taketh he from vs the greeuous enemy or mortal sickenes, and so deliuereth vs out of the perils of death. Els giueth hee some ease or refreshing outwardly: or if the trouble goe on still, he sendeth his sweete gracious comfort inwardly, so as the patient (thorowe the working of the holy ghost) dooth feele a taste,

a prwfe

a prœfe and beginning of the hea uenly ioy: by meanes wherof, he is able willinglye to forsake all that earthy is, and to endure all maner of paine and smart, vntill the end.

Rom. 8. The spirite of God certifieth our spirite, that we are the children of God. If we bee childrē, we are also heires (the heires I meane of God) and heires annexed with Christ: if so be that we suffer with him, that we may also be glorified with him. God commādeth his angels, that they with him doe loke vnto thee (O man) whē thou dyest, and to take hēed vnto thy soule, to kēep it, and to receiue it when it shall depart out of thy bodye: witnes this is: Psal. 34. The angell of the Lord pitcheth rounde about them that feare him, and deliuereth them.

And

And psal 91. He hath giuen his angels charge concerning thee, that they kéep thée in al thy wais, and bear thée in their hands, that thou hurt not thy foote against a stone.

Heb. 1. The angels which are many without number, be ministring spirites sent to do seruice for their sakes, which shalbe heires of saluation. Therfore a Christian at his last ende, must bee throughlye assured, that in his death he is not alone, but that very many eyes look vnto him: first the eyes of God ỹ father himselfe and of his sonne Iesus Christ: then the worthy angels, and all christians vpon earth.

Then according to the contents of the sacrament of baptisme and of the supper of the Lord, all christians as a whole bodye to a mé-

ber

ber thereof, resorte vnto him, that is a dying, by hauing compassion and praiers to helpe him by, that at his death hee may ouercome death, sinne and hell.

Examples of Gods helpe. *Chap.* 23.

IN the time of the prophets and Apostles, God raised certayne from death, to the intent that our weake fæble nature might haue the more helpe, to beléeue the resurrection and eternall life. For the dead could not haue béen raised if death did bring man vtterly to naught. Gen. 25. Abraham fell sicke, and died in a good age, when he was olde and had liued inough, and was put vnto his people: that is, his soule came to the soules of the other Saintes, which

which died afore. So is it also of Isaac. Worde was brought to King Ezechias, that he shuld liue no lõger. But after he had made his earnest prayer vnto God, there were added fifténe yeares vnto life. When Lazarus died, his soule was carried of the Angels into Abrahams bosome. The murtherer vpon the crosse, heard in his extreame trouble, that Christ said vnto him: This daye shalt thou bee with me in Paradise.

Daylye experience testifieth, that God forsaketh not his own. Therfore vndoubtedlye, he that hath begun his kingdome in vs, shall graciouslye perfourme and finish it.

That

That it is necessarye to prepare for this iourney. *Chap.* 24.

IF we could finde in our hearts gladlye for to heare how vnhurtfull, yea wholesome and vncible death is become thorowe Christ we would not be idle, and linger stil til the time come, that we must nedes dye.

A good housholder maketh prouision for himselfe and his familye, and buyeth afore hand, fewel and victualles, and such thinges as he hath nede of, for a whole yeare, or for a moneth, &c. according as hee is able. Much more ought a christian to prouide that, which concerneth not onely one moneth, or one yeare, but an eternitie that hath no ende. Like as faithfull seruantes wayte for their

their master, so ought we to looke for the comming of Christ, when hee shall call vs out of this time. Luke 12. If the housholder knew what houre ỳ theefe would come, hee would watch, and not suffer his house to be broken vp. Math. 14. Therefore be ye also ready: for in the houre that ye thinke not, will the sonne of man come.

Who so hath perfect knowledge of death, as it is hitherto described and set forth: he, in making prouision afore hand, hath first this aduauntage, that it is good fighting with a knowne enemye. Contrarywise on the other side, what shall an vnmete warriour doe, that knoweth not the nature, subtiltye, weapons and pollicye of the enemy?

Prouision

Prouision concerning temporall goods, children and frends which must be left behinde.

Chap. 25.

AGaine, concerning temporal goods: Let the rich who hath wife and children, or other heires make prouision for them in good order vnder writing, according as in euery place the custome is. But if honour and authority, substance or goods, goe too nere thy stomacke, then consider that they be not true, but vncertaine, transitorye and vaine goods, which bring more vnquietnes thē rest. Consider also, that many more rich mighty Princes, Kings and Lords, must bee spoyled of all their

their glorye, and be fayne to content themselues with a shorte narrowe place of the graue.

Though we heare lose al, yet doe we scarse lose one farthing. And in the other life, we haue not kingdoms, nor Empires, but God himselfe and euerlasting goods. In comparison whereof, al minstrelsy, pastime, pomp, mirth and chéere vpon earth, is scarce to be estéemed, as casting counters towards the finest coynes of golde. Therefore ought wee to learne, specially in sickenes, to giue all temporall goods their leaue, and to bid them farewel. And if any man wil furthermore disquiet and trouble vs, in telling vs still of them, then must we require him to departe, and let vs alone.

Who so hath a traine hanging vpon

vpon him, as father, mother, sisters, brothers, wife, childe and frends, the same is the foyer layd at. For naturally we all are loth to depart from them. Here must we remember y words of Christ: Matth. 10 He that loueth father or mother, more thē me, is not worthy of me. And hee that loueth sonne or daughter more then me is not meet for me. And who so taketh not vp his crosse and folowyeth me, is vnapt for me. Therefore must thou breake thine owne will, take vp thy crosse, and giue ouer thy self vnto the wil of God. Specially forasmuch as euē they whom thou art loth to leaue behinde thee vpon earth, shal shortly come to thee. And in the meanseason, when thou departest from thy frends, thou goest the next way, and spēdest thee vnto better

ter and moꝛe louinge freendes. And therfoꝛe the holy Patriarck Iacob said when hee should dye, Gen. 49 I shalbe gathered to my people. Also vnto Moses and Aaron, said God. Thou shalt goe to thy people, and vnto thy fathers. Hereby is it declared, that death is a passage to many moꝛe folkes and better frends, then we leaue heere. There is God our father, his sonne our bꝛother, his heauen our enheritance, and all angels and saints, our bꝛethren, sisters and kinsfolkes, with whom we shal enioy eternal goods foꝛ euer. Againe, who so leaueth behinde him, a pooꝛe wife, childꝛen not bꝛought vp, and freends that are in necessitie: must also doe his best, committing thē to the pꝛotection, help and comfoꝛt of God, with an earnest pꝛaier, ỹ he will graciously

graciously take the gouernance of them. For our wiues, children and posteritie, dooth the second commandement set in Gods tuition, when it saith: Mercye and kindenes shew I vnto thousands of them, that loue me and kéepe my comandements.

Also God writeth himselfe: Exod. 22, Psal. 145. A father of the widowes and fatherles, and taketh them into his own protection.

Now if thou receiue not this godly consolation and comforte, then (to thyne owne great notable hurt) thou disquietest thy selfe so grieuously, that thou canst consider nothing that is right and iust, eternall or heauenly.

Preparation concerning ghostlie matters: with what cogitations the minde ought most to be exercyled. *Chap. 26.*

MOreouer the sick must giue all other worldlye matters their leaue, that the soule be not tangled with any earthlye busines, but directed vpward into heauen, where it desireth euerlastingly to liue.

Yéer shall it be néedfull, that our mind haue an assured vnderstanding of the holye gospell. In this consideration endure thou styll: hang thou thereupon with stedfast faith, where out growe these fruites: praier, righteousnes, patience and all goodnes.

After the doctrine of the true

gospell, without thine owne and religious mens workes, without the merites of sainctes, art thou iustified, made righteous and saued, onely thorowe Christ, who alone is thy mediatour, aduocat, helper, satisfaction, hope, comforte and life. It is Christes will to conueye thée awaye from sinne, from the worlde, from the deuill, and from hell, and to take thée to his grace, into the eternall paradise, though al creatures were against thée. Probation out of the scripture.

Iohn 17. This is the life eternall, that they knowe thée to be the onely true God, and whom thou hast sent Jesus Christ: with this euangelicall doctrine, and with nothing els, must our heart be occupied, what temptation soeuer happen, which vndoubtedly will

will not tary behinde.

While we goe about yet mery and in health, it bringeth exceeding great profit, if wee exercise our selues with the cogitations of death. But in sicknes, and when we must dye (that is) when ỹ horrible image of death would make vs afraid, wee must not vnquiet our selues, wᵗ heauy remẽbrance of death. We should not beholde or consider death in it self, nor in our own nature, neither in them that are slaine thorow ỹ wrath of God: but principallye in Christ Jesu, and then in his saintes which thorowe him ouercame death, and dyed in the grace of God. From this sight, may not we suffer our selues to be driuen, though all angels and all creatures (yea though God himselfe, in our opinion, would lay other

thinges before our eyes) which they doe not. Howbeit the euill spirite maketh such an apearance. For Christ Iesus is nothing els but life and saluation. Yea the more deepely and stedfastlye we doe set, print, and beholde Christ before vs, the more shal death be despised and deuoured in life: the heart also hath the more rest, and may quietly dye in Christ. Therfore saith Christ: Iohn 16 In the world (that is also in your selues) ye shall haue trouble, but in me peace. Be ye of good comforte, I haue ouercome the worlde.

Apoc. 14. Blessed are they that dye in the Lord. Num. 21. This afore time was figured and signified: Iohn 3. When the children of Israel, being bitten of fiery serpents, might not struggle with them, but behold the brasen serpent,

serpent, namely Christ. So the quick serpents fel away of themselues, and vanished.

When we now behold death, and the panges of death in it self, with our own fæble reason with out Christ, without Gods word, (specially out of season, that is to say, in the danger of death) then hath death his whole power and strength in our fæble nature, and killeth vs with the greater pain: so that wee forget God, and are lost for euer.

Of repentance and sorrow for sinne. *Chap.* 27.

TO the intent that our will, heart and minde, may right and trulye receiue, and apprehende the Lord Christe: wee must first be throughly sorrowful

for our sinfull life, and confesse, that there was no remedy, but of our selues we should haue beene damned for euer. This shrift or confession of sins, must not forthwith be done to the priest, but vnto God, with harty sorow and repentance, after the example of the poor sinner: Luk. 7. & 18. And of the Publicane. Therfore must we also acknowledge, that with all our own power and workes, wee are able to preuaile neither against death, nor other mischiance. For how were it possible that we poore silly wormes, feeble and weak in body & soule, should be able to endure the stormye waues and intollerable burthen of death, if the right hand of God himselfe, were not present, to helpe our infirmitie: Full truely spake a certain K. in Frãce, whe

he

he lay on his death bed: I haue bene very rich, I haue had exceeding much honour, my power was passing great, and yet for all my riches, power and frendes, I am not able to obteine of death, so much as one houres respite.

Of true faith.
Chap. 28.

TO such a confession belongeth the Christian beleefe, that we turn our selues away frō all comfort of man, yea from all creatures to the only creator, therowe Jesus Christ, and to giue our selues, ouer wholy vnto him. With all our natural reason and wisedome, shal we neuer be able to comprehend how it commeth to passe, that the soule must depart out, and yet be preserued: the

wormes consume the bodye, and that the same yet shall rise again and liue for euer. Therefore is there required faith, in Christ and in his word. The summe heer of haue we, in the twelue articles of the old ancient vndoubted Christian beléefe.

And though it be our duetye alway, speciallye at the time of death, earnestly to consider al the articles: yet principally whē we dye, wee ought to exercise the foure last articles.

The frutes of faith.

The communion of saintes. The forgiuenes of sins. The resurrection of ỳ body, and The life euerlasting. For these foure in themselues comprehend all the power, commoditye and fruite of faith. Namely, whosoeuer doth stedfastly looke for all grace and help

help at Gods hand, thorowe the conception and birth, death & passion, resurrection and assention, intercession and merits of Jesus Christ, and standeth, liueth and dyeth in the same faith: though al sinnes, deuils, death & hel, would fall vpon him and oppresse him, yet can they not hurt him.

To be short, it is not otherwise possible, he must néedes haue fellowship with God and the elect, and be quite discharged from all sinnes, and ioyfully rise again to eternall life: yea whatsoeuer the sonne of God himself hath, can do and is able, that same hath this beléeuer also obteyned: neither canit goe otherwise with him, but prosperously ye in life & death, héere and in the worlde to come, temporally and eternally.

Witnes. Who so hath Christ,

hath already the true life and all blessing: for Christ is the life, the resurrection, and a plentifull sufficiency of all good thinges. Ephe. 3. Thorowe faith, doth Christ dwell in our heartes. Therefore thorow faith we obtaine all consolation and blessing.

That faith is the true absolution, it may be perceiued by the wordes of Christ, when hee saith so oft in the gospel: Be it vnto thee according to thy beleefe.

Also, God will constantlye: stand to his worde and promise: he is of nature the trueth it self. Luke 11. Heauen and earth shal passe, but his wordes shall not passe.

What are now the promises of God? Iohn 3. So God loued the world, that he gaue his onely begotten sonne, that whosoeuer beleeueth

leeueth on him, should not perish but haue euerlasting life. O how blessed a promise is this, that if we beléeue in Christ the sonne of God, we shall thorow him inherite eternall life:

Also, Iohn 5. Verily, verily I say vnto you: he that heareth my words and beléeueth on him that sent mee, hath euerlasting life, and shall not come into damnation, but is escaped from death vnto life. Lord how comfortable a thing is this, that a faithfull beléeuer, by temporall death, escapeth thorow (yea is already escaped) into euerlasting life:

Againe, Iohn 6. This is the wil of my father, which hath sent me, that euery one, which seeth the sonne and beléeueth on him, haue eternal life: and I shal raise him vp at the last day. As though he

he saide: This is the most gentle good will of God the father, and of God the sonne, that such a man as still endureth in stedfast confidence vpon the grace and worde of God, shall be preserued and saued for euer. And euen as little shall sinne, hel and the deuill, be able to hurte him, as they could hurte Christ himselfe.

A pithie similitude.

When the darknes of the night falleth down, it couereth ỹ whole world, dimmeth the colour and fashion of all creatures, feareth and discomforteth them: yet is it not of such power, as to darken suppresse and quenche the least light of all that is found in the worlde. For the darker the night is, the clearer do the starres shine: yea the least light of a Candle, which standeth the whole night, and

and giueth light round about in the middest of darkenes. A little sparke also of a coale cannot the darknes couer, much lesse is it able to quench it. 1 Iohn 1. Now is God the true, euerlasting and heauenlye light. And all they that put their trust in him, are as a burning candle. For thorowe faith doth god dwel in our harts, and we are the liuing temple of God, and Christes disciples are called the lightes of the World. Hereout followeth it, that though the prince of spirituall darkenes thrust in with his noysome poyson and plagues: yet shall we beholde in faith, that hee with his poyson and plagues, can neither apprehend nor destroye any true faithfull man or woman, but shal bee smitten backe, and driuen away perforce. Si.

An

An apt similitude.

A little vaine of water, breaketh forth out of the ground sometime scarce a finger bigge: and when the water is gathered into a ditch or ponde, it springeth neuertheleſſe. And though ỳ water become heuy of certain hundreth waight and more aboue the fountaine, yet can it not driue backe the fountaine, but it driueth the whole weight of the water backward and forward, and springeth still continually, til the ditch be so full, that it goe ouer. And if the other water be foule and troubled it can not mingle it selfe among the freshe cleare water of the fountayne, but the same remaineth pure and faire, till in time it come farre from the head spring.

Iere. 2. Now is God the onely

plenti-

plentifull fountaine of all life. Psal. 36. And the faithfull are very flowing wels. For christ saith: Iohn 7. Who so beléeueth on me, out of his body (as saith the scripture) shall flow streames of the water of life.

Which words he spake of the spirite, that they which beléeue on him, should receiue. Thus no mischaunce of this world can spoyle any faithfull man of his comfort and life, forasmuch as God the eternal wellspring of life, dwelleth and floweth in his hart, and driueth all noysome thyngs farre away from it.

The exercise of faith.

To the intent now, that thou maiest be partaker of al ỹ fruits of faith, thou must mãfully striue and exercise thy beléefe after this maner. If any imagination or thought

thought concerning sin or death, will feare thée, though flesh and bloud tel thée otherwise, & though thine own natural reason would make thée to beléeue none other, and thou thy selfe féelest not the contrary, but that God of very wrath will kill thée and damne thée for euer: yet let no dispaire plucke the noble comfort of thy sauiour out of thyne heart: let not thy hart wauer in the louing and fatherly promise of God: Let the terrible cogitations passe, as much as is possible. Remember the comfortable gracious word of the Lord Iesu, comprehend and kéepe sure in a stedfast beléefe, confidence and hope. Plucke vp thine heart and say: O death, thy false feare would faine disceaue me, and with lying cogitations, pull me away from Christ, the

worthy.

worthy. I may not harken to thy feare, neither accept it. I knowe of a deare, valiant, worthye and victorious man, that said, bee of good comforte, I haue ouercome the world: that is to saye, sinne, death, diuell, hell, and whatsoeuer cleaueth to the worlde. Iohn 6. And verily, verily, hee that beleeueth and putteth his trust in me, hath eternall life. With the which words, the same deare, valiant, worthy and victorious man doth apply also vnto me his victory and power. With him will I continue, and keepe me to his worde and comforte, whether I liue longer, or must dye. Yeere ought we perfectlye to bee sure, that the greater the battayle of death is, the nerer is Iesus christ to crowne vs with mercy and louing kindenes.

Euident

To the faithfull, death is a comfort.

Euident examples out of the new and olde testament. Paul reioyseth and boasteth against the terrour of death. Death is swallowed vp in victory. 1. Cor. 15. Death where is thy victory? Hell where is thy sting? As though he would say: O death, thou maiest well make one afraide, as a deaf image of wood may do: but to deuoure, thou hast no might.

For thy victory, sting and power, is swallowed vp in the victory of Christ. And therefore we Iesus Christ our Lord, hath God giuen vs the victory against thee, so that all true faithfull Christians are become Lords ouer death & hell. Out of such a faith, is Paul not afraid to saye: Rom. 14. Whether we liue or dye, we are the Lords. And againe thus he speaketh ex-

ceeding

ceding cõfortably: Phil. 1. Christ is to me life, and death is to me aduantage. For hereby goe we from labour to rest, from shame to honour, from heauines to ioy, from death to life. 1. Iohn. 5. We know, that we are translated frõ death vnto life. Psal. 23. Though I walk in the valey of ỹ shadow of death, yet feare I no euill, for thou Lord God art with me.

Vnbeleefe Therfore let them fear death that know not Christ, neither beleeue in him, euen such as from temporal death, passe vnto death euerlasting. For God giueth charge and commaundement, that we should receiue cõfort in the Lord Iesu, as ỹ words sound, be of good comfort, I haue ouercome the worlde. Who so now will not be comforted with the Lord Iesu, doth vnto God the father

father and the sonne the greatest dishonour: as though it were false, that he biddeth vs, be of good comforte, and as though it were not true, that he hath ouercome the worlde.

The feare of death, armeth the deuill against himselfe.

And by this, whereas the deuill, sinne and death is ouercome already, we strengthen them, to be our owne tirannies against the faithfull true sauiour.

To trust in our own strength, is the way to desperation.

Hereof proceed such words as these: I wote not how to endure and abide it: alas what shall become of mee? what is that els, but to haue respect vnto our own strength, as though Christ were not at hand to take our parte, and to finishe that matter?

Also

Also thorowe vnbeleefe, a man desireth to remaine heere longer, whether God be content with al, or no. In the sight of the worlde, he is taken to be an honest man, that vilye forsaketh his bodilye master: doth not he then procure himselfe euerlasting shame, that in trouble of Death picketh himselfe away from Christ the heauenly master: witnes, Marke 16. He that beleeueth not, shalbe damned. Iohn 3. Hee that beleeueth not on the sonne of God, shal not see life, but the wrath of God abideth on him.

Of Hope.

Chap. 29.

FAith, though it be no greater then a little sparke, gendreth hope,

hope, which loketh and waiteth for the deliuerance to come, and shall vndoubtedlye not come to confusion. Psal 37 Commit thy cause vnto the Lord, hope vpon him, and he full well shall bring it to passe. Ipse faciet hee himselfe will be the doer.

The good Patriark Abraham is set forth vnto vs for an ersample of faith and hope. Like as hee hoped against hope, that is to say, there as nothing was to hope: euen so must our hope stand fast and sure, against al that our own naturall reason, or the wicked enemye can obiect or cast in our way.

Of the Sacraments.

Chap. 30.

TO the confirmation of faith and hope, serue the holy Sacraments

craments of Baptisme and of the Supper of the Lord.

The vse or frust of Baptisme.

Baptisme is an vndoubted true token and euidence of the grace of God: fastened euen vpon ỹ bodye: with the which God promiseth and bindeth himselfe, that he wil be thy God and father for his sons sake, and will also preserue thée with his owne spirite in thy greatest perils, for euermore.

The place of the Supper, and persons.

The sacrament of the body and bloud of Christ, must be exercised and practised, only in the comming together of the whole congregation and church, according to the example of the Apostles. Therfore let the sick satisfie himselfe with the generall breaking of bread, whereof he was partaker

ker with the whole cõgregatin.

The fruit of the Supper.

But let him diligently consider the fruit therof, after this maner: God hath promised me his grace in Christ and giuen me an assured token from heauen in this sacrament, that Christs life, hath in his death ouercome my death, and that his obedience in his passion hath destroyed my sins. This godly promise, token and euidence of my saluation, shall not discease me. I wil not suffer this to be taken from me, to dye for it. I will rather denye all the worlde, and my selfe also, then to doubt in Gods taken and promise. Heere the deuill tempteth a man to say: yea but thorow my vnworthines, I maye spill the gifts of God, that are offered me by the word and token, and so be

spoyled

spoyled of the same for euer.

Our worthines to communicate.

Answere: God giueth thée nothing for thine owne worthines sake: yet he buildeth thée vnworthye, vpon the worthines of his owne sonne. If thou beléeue on the sonne of God, thou art and continuest worthy before the face of God.

Also, forasmuch as thou hast gone heretofore vnto the supper of the Lord, thou art thorowe the same sacramẽt, incorporated and conioyned with al them that are sanctified in God: and art already come to the felowship of ỹ saints, so that they with thée in Christ dye and ouercome.

Of Praier.

Chap. 31.

NO man should presume, to exercise faith and hope, or other spirituall giftes, but of his owne power: but humbly to pray vnto God for all such thinges as are needfull.

Our sufficiency is from God.

And seeing we haue need of one mediatour and aduocate, God hath giuen vs his sonne Iesus Christ. Neither is any of our praiers acceptable vnto God, but such as we offer thorowe Iesus Christ. Therfore must we withdrawe our selues from all creatures, praying and desiring all things at Gods hand, onelye thorow

row the name of Jesu.

What is to call vpon God in Christ.

How ought a man to call vpon God thorowe Christ? With beléefe, that we doubt not but our prayer is heard already. To such a faith and confidence are we occasioned, in that God hath commaunded vs to pray, and promised that he will graciously heare vs: Knock and it shall be opened vnto you, &c.

For what thing ought we to make our praier vnto God?

For the vnderstanding of his word, for remission of sinnes, for increase of faith, for loue euen towards our enemies, for help, pacience, comfort, and all spirituall giftes.

The moderation of praier for temporall things.

To pray for health and long life, is not vnright, so far as we commit and referre it vnto the holy wil of God. For we cannot make it better then the faithfull father, that knoweth best of all. And to pray for a long life, is oft times nothing els, then to desire to be kept long in misery. Esaye 38. God Ezechias as yet praied with teares, that he might liue for a season.

Christ, the most perfect example shal, did pray, Father, if it be possible, take this bitter draught frō me: neuertheles, not my will but thine bee done. Like as he now praied thus, the second and third time, most earnestlye: so ought we also without ceassing, to call vnto God. Some appoint

God

God afore hand, what death hée must suffer them to dye: but they doe best of all, that prescribe vnto the Lord their god, neither fashion of death, nor time, neither other circumstance: but referre all vnto him who knoweth what is profitable and good, better then we our selues.

Moreouer, we must praye for wife and childe, for frend and enemy, and for the whole congregation of the christians, that God may graciously take them al into his own protection. Vnto praier be longeth it also, chéerefully to giue God thankes for all bodilye and ghostly benefites.

The fourme of Praier.

Chap. 32.

Praier to God the father.

O Almightie euerlasting god, mercifull father of heauen, thou hast created me after thine owne image, and endewed me with exceeding plentifull giftes.

Confession.

Yet notwithstanding all thy benefites, I haue many and sundry waies contemned and transgressed thy commandementes. All my dayes are passed forth with grieuous sinnes, I feare and flye from thee, as from a righteous iudge. All this, whatsoeuer it be, I freely knowledge and confesse, and am sory for it from ỹ ground of my heart.

Desire

Desire of grace.

But O heauenlye Father, I crye and call for thy large and great mercy: O enter not with me into iudgement, remember not the sinnes of my youth, O thinke vpon me according to thy mercye, for thy names sake, and for thy goodnes, which hath been from euerlasting. Vouchsafe to grant me thy mercy, which thou according to the contents of the gospel, hast promised and opened thorow thy beloued sonne: in such sort, that who so beleeueth on him shall haue euerlasting life. Now is my beleef in Jesu Christ, euen in the only redeemer of the whole worlde. I vtterly refuse all other comforte, helpe and assistance, and my hope is, onely thorowe Christe, to haue pardon of my sins, and eternal life. Thy words

are true, be it vnto me according to thy words: O let me enioy the passion and death of thine onelye begottē sonne. Take for my sins the satisfaction and payment of our Lord Jesus Christ, according to the tenour of my beleefe. Of this my faith, thou shalt thy selfe O Lord, be witnesse, and all thine elect. My last will also shal it be, vpon thy mercy to dy in this faith. Though I now, by occasion of paine, lacke of reason, or thorowe temptation, should happen or would fall away: suffer me not yet O Lord, to sticke fast in vnbeleefe and blasphemie, but helpe mine vnbeleefe, strength and increase my faith, that sinne, death, the deuill and hell doe me no harm. Thou art stronger and mightier then they: that is onely my trust and confidence.

O Lord,

O Lord, the flesh is feble, and vnpatient, lay not thou my weaknes to my charge, but burn, smite prick, and plague, as thou wilte thy self: only I beseechthée grant me patience and lowlynesse of minde, be thou the strength of my soule in this farre iourney, which I haue now to goe in an vnknowne land. Now shewe thy selfe vnto my poore soule so, as it may fele, that thou art my refuge, my help, protection, defence, cõfort, castle, my sure stony rock, my safegarde, my treasure, prosperitie, health and welfare. I yelde my selfe wholy vnto thée with soule and bodye, let me neuer be confounded.

Prayer for the enemy.

Help also, O heauenly father, that according vnto thy cõmandement I may loue mine ene-

mies, and praye for them that haue hurt me. And bring to passe thorowe thy holy spirite, that all they, whō I haue done harm vnto, may also forgiue me, to the cōmoditie and healthy of their owne soules: for it reweth me, and sory I am, that at any time I haue broken Christian loue and charitie, and beguiled, deceaued and offēded any man with euil example or with to fewe benefites: I beseech thée O Lord, thorowe Iesus Christ, forgiue thou al them, that euer haue hurte mee, in thought, word or deed.

Prayer for euery man.

To thy faithfulnes and protection, O dearest father, I commit all that concerneth me, specially ye wife, children, frends and al such as thou hast put vnder my gouernance. Comfort and helpe thou all

al those that lie in bands, and are persecuted for thy words sake. Haue mercy vpon al such as are in prison, pouertie, sickenes, and heuines. O bring thou the whole worlde to the knowledge of thy holy word, that they may liue according to thy godly will, & (thorowe out all troubles) to endure and continue still in the christian faith.

Praier to God the sonne.

O Lord Iesu Christ, I beseech thée thorowe thine owne merits, haue mercye vpon me. Seeing I my selfe cannot make satisfaction or sufficient amẽds towards thy father for my sinnes. I laye thẽ vpon thée, in hope ỹ thou hast already taken thẽ away: for thou hast paied that we ought, and our wounds hast thou healed. O encrease thou in me and other men faith,

faith, patience and consolation, what aduersity or trouble soeuer we be in.

Thou Lord Iesu, in thy passion, diddest pray: Father, if be possible, let this cup passe fro me, neuertheless, not my will, but thine be done: and that is my praier also. Vpon the crosse thou didst pray: Father, forgiue them. Euen so Lord, forgiue I all those that euer haue done any thing against me. Thou diddest cry: My God, my God, why hast thou forsaken me. O Lord forsake not thou me then, in my deadly trouble. Vpon the crosse thou saidst: Into thy hands I commend my spirite. Euen so now Lord, commend I my poore soule into thy handes.

Praier to God the holy ghost.

O thou holy spirite, great is the anguish

anguish and distresse of my hart, haue mercye vpon mee for Iesus Christes sake: I am afflicted, and so are many more: O vouchsafe thou to illuminate, comforte and strengthen me and them vnto all goodnes, conuey thou and bring vs out of all trouble, and faile vs not, neither forsake vs for euermore. Amen.

A fourme of praise, and thanksgiuing.

Chap. 33.

Thankes giuing to God the Father.

O Almighty, eternal, merciful God and father, I laud and praise thee, that thou hast created me a reasonable man, and as a father hast preserued me to this houre:

houre: kéeping mee from great dangers euer since I was borne, and doing me more good thē euer I was or am worthy. Specially, I giue thée thanks for thy endles grace, which thou shewest vnto me and all faithfull, through thy most deare beloued sonne: in that he for my sinnes would be tempted so many waies, and suffer so vile a death, to the intent that I from hence forth, might be assured of faithfull assistance.

Magnified and blessed be thy name, that thou sufferest me not to dye, without knowledge of the holye gospell. I thanke thée also dearest father, that thou visiting me with this sickenes and danger, doest not forget me. For in the meane season also, thou comfortest and helpest, and full graciously shalt thou bring the matter

ter

ter to an end.

Thankesgiuing to the sonne.

Honour, praise and thankes be vnto thée my most dear Lord Iesu christ, for thy holy incarnatiō, for thy martirdom & bitter passion: whereby I am perfectly assured, that thou art my redéemer and sauiour: vpon that only set I my building: thitherward standeth my hope, there will I be found. Chærefully & gladly with thy help wil I depart hence, trusting, ỳ as I am partaker of thy troubles, so shall I also haue my parte in thy euerlasting glorye: namely, ỳ at ỳ last day thou shalt raise vp this my poore mortal body, taking my soule vnto thée immediatly at my departing hence.

Thankesgiuing to the holy ghost.

O thou holy spirite, I render vnto thée praise and thankes, for the true

true vnderstanding, beleefe, comfort, patience, and al gifts, which thou graciously doest minister and giue, by the meanes of our Lord Iesus Christ.

That the praier is heard.

Chap. 34.

HEreunto serue all Psalmes of praier and thankes giuing.

Howbeit, whatsoeuer concerneth praier, it is all comprehended with few words in the holye Pater noster, if it be diligently and earnestly considered. Notwithstanding no Christian prayer can be done in vaine, that it shuld not be faithfully heard. God saith, Psal. 92. Hee hath a desire vnto me, and I will deliuer him.

When

When hee calleth vpon me I shall heare him: yea I am with him in his trouble, whereout I will deliuer him, and bring him to honour: he knoweth my name, therfore will I defend him.

With long life will I satisfie him, and shew him my saluation: yea the whole Psalter is full of such comfortable promises. Example Luke 23. If thou praye with the murtherer vpon the crosse, that Christ will remember thée in his kingdome, thou shalt also in thy heart heare the gracious comfort: This day shalt thou be with me in paradise. Neuertheles, whosoeuer is in trouble, heauines or aduersitie, ought earnestly to desire the intercessions and praiers of faithfull beléeuers.

That

That the word of God ought to be practised and vsed.

Chap 35.

FVrthermore, he ought alway to haue Gods word before his eyes, and feruẽtly to exercise him selfe therein: for whereas he faithfully calleth vnto God, hee doth it vpon his word, and in the word of God hee is taught how to behaue himselfe towards al, whatsoeuer commeth in his way. If a man now cannot giue himselfe true information out of the holie scripture, whether it be concerning sinnes committed, or other temptations: then ought hee to aske counsail of his learned soule shepheard, or of some other men of godlye vnderstanding. The Lord

Lord saith not for naught: Ioh. 10 My sheepe heare my voice, and I know them, and they follow me, and I giue them eternal life, and they shall neuer perish.

Amendment of life necessary.

Chap. 36.

The true faith bringeth with it naturally, a stedfast purpose to liue from henceforth according vnto all the commandements of God.

Christ likewise exhorteth euery man, rightly to exercise, and well to vse the giftes of God. Hereof bringeth he in a parable. Mat. 25 A certain man taking a iourney into a strange countrey, called his seruantes, and deliuered vnto them his goods. And vnto one

one he gaue fiue talents, to another two, and to the third one, &c. Vpon the same doth the Lord appoint the faithfull seruant his reward, and punisheth the sluggish and euill seruant. The righteousnes of faith, comprehendeth the feare of God, loue of thy neighbour, patience, and all vertue. Of this feare, it is written Prou. 14. The feare of God is a fountayne of life, to auoyde the snares of death. Neighbourlye loue dooth first and principally require, that we frendlye and vnfeinedlye for Gods sake, forgiue all them, that euer haue offended vs: and again to vndertake (as much as lieth in vs) to reconcile all our enemies. Then doth charitye require to giue almes, to comfort the heauy hearted, and to practise al works of mercy: and lok who hath done

thee

thée good in thy sickenes, it is requisite that thou giue thē thanks. Among benefites, this is not the least, when one moueth and exhorteth another to kéepe himselfe from all filthines. As for bodily things, the sicke should dispatche them with fewe words: but such as concerne nurture, honesty, the feare of God, safegarde in him, and the homage which is due vnto him, that ought to be done with more deliberation For look what one speaketh at the point of death the same goeth déeper to the heart of such as hear it: partely because it cannot be thought that a man on his death bed, being in greatest trouble, will vse hipocrisie, or dissemble: partly, for that when the soule beginneth to be discharged of the body, it oft times sheweth some token of the frēedome & ioy, with

with the which it shall (euen now forthwith) be perfectlye endewed. Example: the deare worthy Patriarkes in the olde Testament, before their departing out of this life, sent and called for their Children and other folkes, instructing and exhorting them to submitte themselues vnto the lawe of God, and diligentlye to walke therein. How faithfullye did Mathathias at his death, speake to his noble sonnes, comforting thē out of Gods word, against all their enemies.

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Exhortation

Exhortation to patience.

Chap. 37.

FInallye, we cannot doe better then with Gods helpe being patient in al aduersitie, and stedfast in all temptations, most gētly and mēkely to giue ouer our wils into the wil of God. I speak not of such a patience & valiantnes, as vtterly to feel no more terrour of death: for that is a verye blockishe vnsensiblenes of wylde madde barberous people: but all such feeblenes as is felte, must a Christian man ouercome, & with faithful confidence vpon ỳ grace of God, cheerefully step forth before the eyes of death.

In the passion & death of Christ, we haue a perfect example, not only of pacience, but also of euery other thing that hitherto is writ-

ten

ten concerning preparation vnto death.

For he is giuẽ vnto vs of God, not onlye to be our redemption, but also to be vnto vs wisedome, wherby we must learn al that is necessary for our health.

The seuen words that ỹ Lord spake vpon the crosse, are specially to be pondered, weied and considered.

The firste, Father, forgiue them, for they wot not what they doe.

The second, Woman, loe there is thy sonne.

The third, this day shalt thou be with me in paradise.

The fourth, My God, my god, why hast thou forsaken me?

The fift: I am a thirst.

The sixt, It is finished.

The seuenth, Father, into thy hands

hands I commend my spirite.

Examples of Saintes.

Thorowe the knowledge of Jesus Christ, did all holy fathers and seruantes of God in the olde and new testament giue ouer thē selues willingly vnto death, the way of al flesh: holy Simeon saith Luke 2.

Lorde now lettest thou thy seruant departe in peace, according to thy word. For mine eyes haue sēne thy saluation, which thou hast prepared before the face of all people, &c.

A lesson to learne to dye.

Seeing then that euery faithfull Christian, dooth no lesse see Christ with the eyes of his heart: he ought with praise and thanks to say: Forasmuch as I am assured, and doe constantlye beleeue, that I am redeemed and deliue-

red by Iesus Christ, and not destroyed, but onelye changed thorow the death of the bodye. I am right willing and wel content to departe hence and to dye, whensoeuer now it shall please ỹ Lord my God.

The murtherer vpon ỹ crosse, did willinglye suffer the death that he had deserued, and so hee obteined the euerlasting triumph of a Martyr.

Acts 7. Holy Steuen was contẽt to suffer the fierce crueltye of ỹ enemies: for in his last trouble he knæled downe, and cryed with a loud voice: Lord Iesu, receiue my spirite, Lord lay not this sinne to their charge.

Paul, the chosen vessel of God, speaketh thus very comfortably: Phil. 1. My desire is to be losed, to depart hence out of misery, and

to

to be with Christ, which thing is best of al, for Christ is to me life, and death is to me aduantage.

These, and such noble examples of other holy martyrs, shuld (by reason) prouoke vs feeble sluggish Christians, to bee the more hardy and stoute, and to thinke thus: Well, goe to, thou hast as yet suffered no great thing for the Lord Christes sake: therefore now, euen as a lambe, giue ouer thy life cheerfully vnto death, for his names sake.

Praier requireth patience.

Thou hast daylye made thy prayer as Christe hath taught thee, that God will take thee out of this wicked worlde into his kingdome, and that his will be done. Now if he will graciously

ly conuey thee into his kingdom, thou oughtest from the bottome of thy heart to reioyce, and as his owne childe, willinglye to obey them.

Forasmuch as the famous heathen man Socrates, being before the seat of iudgement, where the matter touched his body and life, desired no aduocate, neither submitted himselfe to the Iudges, but valiantlye disputed before them, and proued that there is no euil in death: It should sound very euil, if (we which out of the infallible word of God are instructed concerning a better life) shuld forsake this life of misery, with lesse patience, and with more vnquietnes of minde, then did the heathen man.

The

The original and fruit of patience.

Chap. 38.

TO the intent that the feeblenesse of our nature (which quaketh at death, as at a thing terrible) may shew Christian patience: we must cleaue vnto Iesus Christ, with true faith, which shal warme our hearts, to haue a loue and desire after the heauenly glory and euerlasting saluation: yea rather to lose an hundreth bodies (if it were possible) then to be destitute of the holy gospell, whereby we are assured of deliuerance from sin, deuill and hell, by meanes of the bloud shedding of Iesus Christ.

Unpacient folks grudge against

God, pouring out al vnthankfulnes, for that they were not created immortall, and so imagine they in themselues a terrible cruell God: yea all maner of vices grow out of impaciencie. Abraham who otherwise is set forth for an example of faith & righteousnes, fearing death to sore, sinned grieuously, denying Sara to be his wife.

Note this well, what Christian heart can reade this without teares?

In these later daies (the more pitie, God bee mercifull vnto vs) it is become a common thing, for feare of death, to carrye the true beleefe, only in heart secret, outwardly to deny the holy gospell, and with mouth, behauiour and gesture, to serue Antechrist.

That

That a man while he is yet in health, ought to prepare himselfe afore hand.

Chap. 39.

THis preparation ought no man to linger or deferre till another time, (though he be neuer so whole and sound) but euerye one forthwith and dayly, to beginne to make himselfe for death, to the intent that at all houres he may be found readye. Lyke as a stoute and valyant Souldier, when hee must be vp and fight with the enemies, ouerslœpeth not himselfe, but kœpeth his standing, and hath his weapons and harnes already vpon him: so much more ought we christians at all times to wait

vpon our heauenly captain, whē hée bloweth the trumpe, that we may be ready to passe forth with him. Luke 12 Let your loynes be girded about, and your lightes burning, and ye your selues like vnto men that wait for their maister, when hee will returne from the wedding: that assone as hée cōmeth and knocketh, they may open vnto him immediatly. Happy are those seruants whom the Lord whē he commeth shal finde waking.

With this similitude doth Christ exhort euery man, that at all times we prepare our selues against his comming, when hée knocketh thorow sicknes and other dangers, when he calleth vs out of this life, and when hée shall come againe out of his heauenly palace, to iudge the liuing and the

the dead. The right preparation is true faith, feruent loue & charitie, the cleare shine of al vertues, and specially, a gentle willing minde to open vnto the Lord, to let him in, and with him to passe forth into his royal and matrimonial palace of ỹ euerlasting ioyfull kingdome.

The Preacher saith, Eccle. 12. Remember thy maker in thy youth, or euer the daies of aduersitie come, and afore the yeares draw nye, when thou shalt say: I am weary of my life. Againe we read: Sirac. 18 Examine and correct thy selfe afore the iudgement come: so shalt thou finde grace in the sight of God. Humble thy self afore thou be sicke, and declare in season, that thou wilt cease from sinne. Be not hindred to pray in due time, and deferre not

thy amendment vntil death. No man knoweth the time, place or maner, how he shal end this life: many one hopeth yet long to liue, and thinketh, I am yet yong, I wil follow the world, whē I am olde, or haue a wife & kéep house, then will I begin to frame my selfe. But O thou sole, who hath promised thée, that thou shalt be an old man, yea ỳ thou shalt liue to morowe? as nothing is more certaine then death, so is nothing more vncertaine then the houre of death, which the Lord hath not opened to his best frends.

A freendly Warning.

Therfore euery day think thou none other in thy minde, but that thy glasse is runne out: let euery day be vnto thée the last daye, séeing thou wotest not whither thou shalt liue till to morow. Learne

to

to beware by ỹ example of other men, vpon whom stretche legge came sodenly, and slewe them, euen when they thought nothing lesse then to dye.

Yea of death ought we to think, as of that which is present: for we haue death by the foot, and carye him about with vs in our whole body.

Like as one in a Shyp, whether he sit, stand, awake or sleep, is euer still borne and caryed forwarde, although hee mark it not greatly, neither feel it: so our life in a continuall motion, dooth euery twinckling of an eye steale forth, and priuily creep to the end, though wee marke not how the time passeth. Dauid saith, Psalme 90. Our time goeth forth swiftlye, as though wee did flye. As if he would say, there can nothing

runne

runne or flie away more swiftly. And Sirac. 14. saith: Remember that death tarrieth not.

Paul saith: I dye daylye, for euen in the middest of life are we in death: yea death dayly assone as wee are borne, taketh away somewhat of our life. After this meaning writeth Augustine: the time of this life, is nothing els, but a running vnto death.

Moreouer, death is dayly set before our eyes, we heare ỹ sighing and lamentable voyces of thẽ that dye. we see the coarses caryed to the buriall, we goe by the graues of the dead, we bee still talking of those that are dead and buried.

If the example of others, touch vs but a little, then let vs consider our selues. Where is there one of vs, that hath not sometime

bẽn

bẽn in danger of life, either thorow tempest, sicknes, pestilence, murder, warre or other misfortune: Therfore seeing death waiteth for vs on euery side, wee doe wisely, when wee also on euery side wait for him, that he take vs not vnprepared, or catch vs sodẽly: though a man perfectly know (as no man doth indeede) that it should be long before he died: yet were it exceeding dangerous to deferre the preparation till then. And more profitablye could not one handle the matter, then by time and in due season to direct himselfe vnto that place, where he desireth euerlastinglye to remaine. For vncertaine hee is, (when the last houre commeth) whether he shal conuert himselfe to God, and whether he shal haue his right minde or not.

Though

Though hee be not robbed of his right minde: yet in deadlye sickenes, hee hath so much to doe with the trouble, that it is hard then for him to learn, that he hath not comprehended and learned afore. The vnspeakeable payne of the bodye, the horrible sight of thine owne sinnes, the terryble feare of Gods iudgement, and the cruell temptation of the deuill, come altogether vpon one heap in the perturbance and combraunce of death, and hinder exceeding much in euerye thing, that one ought to thinke, speake or doe. If thou now hast lightlie regarded all warning, and so dyest in thy sinnes, thou shalt not be able after death to amend any more. All repentance and sorrowing from that time forth, shal be in vaine. Pro. 11. When the vngodly

vngodly dyeth, his hope is gone. Forasmuch then as it is so, that in death we must abide the sorest and most dangerous conflict and battaile: euery reasonable man may wel perceiue, that we ought by time and in season (yea all our life time) to prepare afore hand, against the said battaile.

That the foresaid thinges ought by time and in due season to be taken in hand.

Chap. 40.

The fruite of making thy testament in time of health.

THy last will and testament, being made while thy bodye is whole and sound, causeth not thée to dye the sooner (as our feeble vnderstanding imagineth) but

but is an occasion that thou dyest the more quietly, and that thou then goest not firste about such thornes when thou lyest vpō thy death bed. Well done is it, when one that dieth, doth restore euill gotten goods. But vnto God it is an hundreth times more acceptable, if thou restore it thy selfe, while thou art whole and sound in body. It is wel done to bestow one portion of goods for the relief of the poore: but yet is it a much more acceptable offring vnto god when one himselfe in his life time giueth vnto the poore. For that which thou vpon thy death bed appointest for them, is not alway distributed, and though it be yet is it no more thine. Some doe euē as the wife, that would giue none of her potage to any body, til her pot was ouerthrown, then

called

called she the poꝛe vnto it.

It is well done, in the end to foꝛgiue all men, and to pꝛay vnto God, that he also will foꝛgiue all thine enemies, but much moꝛe commendable is it to foꝛgiue thē afoꝛe, while thou hast thy health: and not doe it foꝛ feare of death, but foꝛ the veꝛye loue of Chꝛist. As foꝛ other weightye matters, wheꝛewith thou art wꝛapped, concerning, wife, childꝛen, neighbours, debtes, fꝛeendes oꝛ enemies: those likewise oughtest not thou to deferre, till the last daye, wherein thou hast inough to doe with the woꝛlde, which thou art lothe to foꝛsake: with death, whom naturallye thou hatest: with the deuill, who pꝛactiseth al his crafty falshood and subtilty: with the feare of hell, the terrour whereof is hoꝛrible. By

meanes

meanes of such things, an vnprepared man dooth ofte forget the grace of GOD, and the soules health. For if thou, hauing alwayes a louing frende in estimation, dooste contrarywise little regarde a poore neighbour: it were no wonder, if thou shouldest forget the same neighbour in the meane season, when thy deare frend is departed. Euen so when one now hath alwaye eaten what may doe the body good (howsoeuer it goeth with the soule) no meruail, that the soules health is neglected, when the body faileth.

After this meaning, dooth holy Augustine earnestly threaten saying: with this penaltye is a sinner punished, that when he dieth, he forgetteth himselfe, who in his life time thought not vpon God.

God. Therefore while a man is in his floures of health, he ought in such sort to learne the comfortable sayings of the gospell, that in his trouble they may of themselues fall into this minde: or if other men aduertise him of them, he may be the better acquainted with them, and haue them on his fingers endes, as them that hee hath knowne, exercised, and vsed before.

Moreouer, faith, whereby we ouercome death and hel, hath her beginning, increase and strēgth, and is direct, not only aboue, but also against al the naturall reson of man, that the infinite eternall God, shuld freely of a very gracious fauour throw his deare son, take our part ỹ are most greuous sinners. Therefore by times and in due seson, throw ỹ preaching

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of the worde, thorowe the prayer and sacrament, should faith in vs be planted, increased, practised and made perfect.

In the meane time, as long as we liue, ought we to pray and beseech God, of a gracious houre and blessed ende. And when the end draweth nye, to put God in remembrance of the same prayer, as well as of his commaundement and promise: in that hee hath not only charged vs to pray, but promised also that he wil graciously heare vs.

O my most gracious God, giue vs grace to doe this, and with vnfeined hearts to put it in practise.

Dayly ought we to haue remorce of conscience, where as we haue failed, to repent and be sory, to craue of God forgiuenes, and to take vpon vs immediatlye, to amend

amend all such thinges as are amisse. For in the sight of God, it is a thousand times more acceptable, to cease from euil by time in due seson, before trouble come, then that present danger & feare should force vs to amendment.

He that is fallen into a deep foggy wel, and sticketh fast in it, wil he not straightway cal vnto euery man to help him out one way or other? will he not make a sore mone, howsoeuer men hast to deliuer him? Out of doubt, he that goeth aboue with sinne and vice, hangeth by a bare weake threed, (so to saye) aboue the pit of hell: yea he is now in hell already, forasmuch as hee turneth not from sinne to the grace of God.

Then must it needes be an horrible, deuilish and obstinate blindnesse, when one sticketh fast in such

such a state of life, as is altogether cursed, and yet will appoint a daye, a great while hence for to come, and therein thinke to beginne to giue the deuill his leaue: when hee knoweth not himselfe, whether hee shall liue tyll that daye, and whether he shall then haue a minde to conuerte.

For to haue a will vnto true repentance, is a free gifte of God, which ought of him dayly to be desired: that the common prouerbe be not verified in vs: vicious life, vnhappie death: hee that will lye well and softe, must make his bed thereafter. Yet for all this, it is not my mind to shut vp the grace of God into a narow strait, or to bid any man dispaire. When an euill disposed man, that feareth not God, lyeth vpon his

his death bed, being afraide of hell and damnation, he may happen to desire of God longer life, for this intent, that he may afterwarde amende, become a better man, and more directed to dye.

But let not such vaine thoughts trouble thee: for though thou shuldest liue yet an hundreth yeares longer, thou mightest throwe thine owne perfectnesse, deserue nothing towardes God: but be thou of this assured without all doubt, that there can no true repentance come to late. Turn thee yet, euen this present daye vnto God, be heartily and vnfainedly sory for thy sinnes: be of a good mind and whole purpose, that if God help thee vp again, thou wilt amend all thinges. Neuertheles comforte thy selfe by that onely meane,

meane, which God hath prescribed: namely, the Lord Iesus. So shalt thou be sure with the murtherer vpon the crosse, to haue gracious fauour for euer.

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THE

THE Second Booke of *Death.*

How the ſicke ought to be ſpoken vnto, if need ſhall require.

Chap. 1.

HEtherto haue we declared how one ought to vſe himſelfe in the dangers of body and life.

Now followeth how we ſhuld behaue our ſelues towards them that be in like caſe. Wherof hath Dauid ſung theſe wordes in the 40. Pſalme: Bleſſed is hee that conſidereth or thinketh vpon the poore, for in the time of trouble

the Lord shall deliuer him. The Lord shal preserue him and saue his life: he shall make him prosper vpon earth, and shal not deliuer him into the will of his enemies. When hee himselfe lyeth sicke vpon his Bed, the Lord shall refresh him. Yea thou Lord makest his bed in al his sicknes. Also, hee that is iudge of vs all, shall at the latter day pronounce this sentence: Come ye blessed of my father, possesse the kingdome that hath beene prepared for you from the beginning of the world. For I was sicke, & ye visited me: o what a wicked vnbelief is this, that we are more afraid at a litle aduersity & vncertain danger, thē encouraged by such a godly, sure and faithfull promise?

Therfore among the greatest works of mercy, this is reckoned

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to visite the sick, to haue compassion on them, to giue them good counsaile, and to comforte them. Which thing must be done with reason and discretion, to the intent, that neither to little, nor to much, be medled withall. To little were it, to cause the sicke still to beleeue, ỳ he shal shortly come vp againe and recouer. For such fonde hope haue men alreadye of their owne nature, and thereby sometime they ouersee thẽselues.

Againe, it were to much to deale roughlye with one that is weake of faith, and sodenlye to feare him with death, that were euen as much, as to breake ỳ bruised rẽde, and vtterlye to quench the smoking flax, contrary to the example of Christ our Lord.

A whole instruction ought to be giuen vnto such sicke persons,

as haue nede therof, to make the strong & willing vnto the crosse and death. And so should they also be put in minde, what death is, whence it came and wherfore, what it doth thorowe the grace of God for christs sake, by whose spirite and power the most horrible death of al is ouercome. Heerof is spoken sufficientlye in the Chapters going before.

Out of the which foundation, it maye thus be spoken vnto the sick: thou hast the almighty god thy deare father, and Jesus christ thine intercessour and sauiour, who hath taken all thy cause in hand: let him alone withall, hee will not suffer thee to perish, but giue thee his holye spirite, which shall conduct thee into eternall ioy and saluation. Onely direct thou thy selfe euen now at this present,

presēt, and prepare thée to departe, giuing al temporal things their leaue, hauing a right vnderstanding of the holy gospell, and exercising the true beléefe therof by feruēt praier, charitable loue and pacience.

Turne thée for Gods sake, frō all creatures, to thy creator and maker, turne thée from wife and childe, turne thée from temporall goods and honour, considering that none of them can helpe thée, neither from sin, nor from death. Al that thou leauest behind thée, the lord according to his almighty prouidence, shall well and fatherly take care for thē. He that hath created thy wife and children, shall also prouide them a liuing, as he hath sent vnto thée all things necessary, euen vnto this houre.

Afterward ought not the minde of the sick to be disturbed or pointed hether and thether. vp and downe, (as the more pittie they vse to doe in the Papistrye) but onelye vnto God the father thorowe Jesus Christ, according to the contents of the whole gospel, after this meaning.

The spirituall comforter.

Dost thou beléeue and confes from the ground of thy heart, that there is but one onely God, who hath giuen thée bodye and soule, meate and drinke, lodging and clothing, with all other necessaries, and graciouslye helped thee out of many grieuous mischances, and miseries: Then let the sicke say:

The sicke.

Yea, that I knowledge and confesse.

The

The comforter.

Doost thou also confesse, that thou oughtest aboue all thinges, to haue feared and worshipped, this thy gracious maker and father, and to haue loued him with all thy heart, with all thy soule, with al thy strength: and for his sake, thy neighbour also as thy selfe? Hath not god deserued that at thy hand? Then let him say:

The sicke.

O Lord God, I should indeed haue done so.

The comforter.

Knowledge thou likewise that thou ofte and many a time, hast wittingly and willingly, of very vngraciousnes, done against god and thy neighbour: by meanes wherof, thou hast iustly deserued the euerlasting wrath, plage and indignation of God in bodye and

soule? Then let him say:

The sicke.

Oh sir, it is all to true, I yéeld my selfe guilty, and confesse it before God.

The comforter.

Well, greater and more horrible sinnes then these, couldest not thou doe, if thou wouldest stil not regarde the wrath and rigorous iudgement of God, as thou hast done heeretofore. How art thou minded? doost thou desire and pray from the ground of thy heart, that God wil preserue thée from such slender regarding of thine owne sinnes, and of his iust wrath and iudgement? Desirest thou also, with thy whole heart, that God will not deale with thée after his diuine iudgment and iustice, but according to his fatherly mercye, and that

hée

hée will remitte and forgiue thy sinnes and trespasses: Then let him say:

The sicke.

Yea that is my desire, from the bottome of my heart.

The comforter.

God from heauen did send vnto thée, his deare and only begotten sonne, who took vpon him the nature of man, and in his death vpon the crosse, he bare not onely our trespas, but the pain also and punishment due for the same, making ful paiment and satisfaction for vs. Iohn the Baptist with his finger pointeth vnto Christ and saith: Loe, this is Gods lambe, that taketh away the sinne of the worlde. And Iohn the Euangelist saith: 1. Iohn 1. The bloud of Iesus christ cleanseth vs from all sinne.

Dost thou now confesse, that Jesus Christ the sonne of God, dyed and rose againe for thee also: and wilt thou as one parcell of the world, one broken reed, one peece of smoaking flaxe, and one lost sheep, cast all thy sinnes vpon him embracing this comforte of the gospell in thy heart, and comprehending it with a strong stedfast beleefe. then let him say:

The sicke.

O Lord Jesu, my hearts desire is, of thee to be healed, comforted and refreshed. And thanks be vnto God for euermore, that I may haue him my mediatour and redeemer. I wil wholy commit and yeeld my selfe vnto him.

The comforter.

Then vpon this, the Lord Jesus Christ by his godlye worde and gospel, sendeth thee this message.

sage. Thy sins are forgiuen thee, and in his sight all are taken away: not onely the sinne, but the pain also due for the same: namely, euerlasting death, hell & damnation: so that thou shalt be receaued againe as a deare acceptable childe, and heire of eternall life. Beleeuest thou this comfortable promise of Iesu Christ: Then let him say:

The sicke.

Yea, but O mercifull God, strengthy thou my weak beleefe.

The comforter.

The summe of all this, is conteined in the articles of the Christian beleefe, which with the aforesaide interpretation, may be rehearsed vnto the sicke.

And to the intent that thy heart maye bee set at rest, and thou assured in thy faith, therefore

fore hath Christ instituted his holy supper & sacrament of his bodye and bloud: wherein he doth signifie, witnesse and put to his seale, that euen thou also art one of those many, for whom he gaue his body, and shed his bloud.

Now when sinne, death, hel, deuil and Gods wrath, tempteth and turmoyleth thy conscience, thou must with the same sacrament, as with the word of God, comfort thy conscience, that christ Jesus with his bodye and life, is thy suretie, and that his soule and bloud, and all that hee is, standeth for thee and on thy side, against all bodilye and ghostlye enemies.

Moreouer, thou must bid the sicke call vpon God, for faith, patience, and other spirituall giftes.

Some

Sometime recite before him the Lords praier, with a short exposition, that hee may direct his praier the better.

Exhorte also all such as stand about the sicke, to pray for him, considering that our Lord hath made a riche & faithfull promise: Where two or three are assembled in his name, he himselfe wil be in the midst among them, and graunt them their desire.

And forasmuch as all instructions must be taken of the worde of God, therefore before the sick these parcels following may bee read.

The 6. Psalme, which beginneth: Lord rebuke mee not in thine anger, &c.

The 22. Psalme: My God, my God, &c.

The 25. Psalme: Unto thée O Lord,

O Lord, &c.

The 27. Psalme: The Lord is my light, &c.

The 42. Like as the hart longeth, &c.

The 51. Haue mercye vpon me, &c.

The 91. Who so dwelleth, &c.

The 116. I am well pleased.

The 139. O Lord thou searchest me, &c.

The 143. Heare my prayer, O Lord, &c.

The praier of king Ezechias, Esay 38.

The psalm of Simeon: Nunc dimittis. Luke 2.

The 11. Chapter of Iohn: Of Lazarus.

The 14. and 17. of S. Johns gospell.

The passion of Christ, and specially concerning the one of the

two

two murtherers.

The 8. Chapter to the Romaines.

The 1. Corinthians 15. All which places serue to make the praier feruent and to strengthen true beleefe.

Furthermore, the sicke ought to be tolde of the fruites of faith, because of prouoking thankefulnes, for the vnspeakable grace of God: with exhortation to forgiue his enemyes, to doe euerye man good according to his power, and in euery point to amend his own life and conuersation, but specially with a pacient, gentle, quiet and good willing minde, to waite for deliuerance.

Namely, thou maist say thus: Take vp thy crosse vpō thy neck pacientlye, and followe Christ thy Lorde. Remember and beholde

holde Christ, hanging in great martyrdome vpon the crosse. He suffered paciently, vntill his Fathers will was fulfilled in him. Euen so thou also, holde still vnto the Lord thy God, that hee may perfourme his will in thee: if it be his good pleasure, now to take the stincking transitorye flesh from thee, to purifie it, and to make an eternall glorified body of it, thou hast great cause to reioyce.

At the point of death.

When the sick is drawing away, and spéecheles, hauing yet vnderstanding, thou maist speak vnto him these words: Fight valiantly as a worthye Christian, and dispaire not: be not afrayde of the rigorous iudgment of god: holde thée fast to the comfortable promise of Christ, there as hee saith:

saith: I am the resurrection and the life. He that beléeueth on me, shall liue though hee were dead: and who so liueth and beléeueth on me, shal neuer dye. In him is thy beléefe, therefore shalt thou liue with him for euer. Christ thy sauiour shall neuer forsake thee. There can no man plucke thee out of his hand. Iohn 10. Heauen and earth shall passe, but Gods word endureth for euer. Luke 21. Haue thou therefore no doubt, thou shalt after this battaile receiue the crowne of euerlasting life.

Aske now the man, whether he vnderstand and beléeue: desire a token of him, and cry vnto him faire and softlye: good brother, vpon thy soules health depart not, thinke not awaye from Iesus Christ, committe thy soule vnto thy

thy faithfull God and louing father. Speake from thy heart not, with Christ thy brother vpon the crosse: Father into thy handes, into thy protection and defence, I commit my spirite.

When his vnderstanding is past, commit him vnto God.

Make thy prayer alone, or with others, that God will take this sicke man into eternal life, and graunt him a ioyfull resurrection at the last daye, onely for the Lord Jesus Christes sake.

Amen.

* *
*

Of

Of the buriall, and what is to be done towards those that are departed hence.

Chap 2.

THe soule of the dead, as soone as it is departed from hence cõmeth into a state there as prai-ers (if one would make them for him afterward) haue no place, and are either vnprofitable or els vaine: yea offensiue also & hinderance to our christian beleefe.

The bodye of him that is departed, ought reuerently and soberlye to bee conducted vnto the earth and buried. For that is the last seruice that we can doe for such as are departed, and therby maye we declare our charitable loue

loue towards them. In the mean season, when we reuerently commit the body (as the wheat corne) vnto the earth, we testifie our beléefe of the resurrection for to come. The Scripture also commendeth those that faithfully wil haue to doe with burying of the dead, after the example of Tobias.

Of misordering the bodies of the dead, writeth Plato the heathen Philosopher. Lib. 7. De repub.

Is it not a bonde, grædye and voluptuous thing, to spoyle the dead coarse, and to rage against the body, as an enemye, when the enemy that fought in the body, is departed away? What differ they from dogges, which bite the stone that is cast at them, and let him goe free that cast it: there is no

is no difference. Of such pointes ought wee to beware, for they bring hurt vnto victory. Of gorgeous graues & sepulchers, it is written in the Poet Eurípides, mens mindes are mad, whē they bestow vaine cost vpon dead bodies. For if we consider that matter right, we must needes greatly meruaile, that euer a man should fall into such a frensie, as to vse pride after death.

Touching the place of burial, it is to be noted, that by such ordinary means, as be permitted vs, we are bound to auoide sickenes and all hurt. Now out of graues there come naturally euil sauors or vapours, which alter & change the aire, and increase the disease of the pestilence whē the churchyard or place of buriall standeth in the midst of Cities or townes.

Ther-

Therfore both the Iewes, heathē and Christians, were woont to haue their burials without the cities. For what time as Christ raised the widowes sonne from death, ỹ Euangelist saith: When hée came nye vnto the gate of the citie, beholde, there was carryed out one dead, who was the onely sonne of his mother, she bæing a widow: and much people of the citie with her. Luke 7. Moreouer the sepulcher of our Lord Iesus Christ was without ỹ citie: But the Pope & his adherentes, with their money market, found hære a treasure bagge, otherwise perswading the people, as though to lye hære or there, did further or hinder saluation.

Good counsaile.

Afterwarde, let the dead rest quietly, no euill being spoken of them

them of malice, but good, though they were our enemies (of malice I saye) for otherwise muste vice and sinne, aswell of the dead as of the liuing be declared and rebuked, that others may beware

The olde Poet Mimnermus writeth: we all are enclined to enuy an excellent famous man, but after death to praise him: therefore doe they not onelye against christian charity, but also against mans nature, that disdayne to giue vnto the dead, their due praise and commendation.

Specially when one that hath shewed vs frendship and kindenes is departed, wee ought neuer to forget his benefites, but to declare our thankfulnes to his kinsfolkes or frends. But if we carrye the remembrance of them to the graue, and bury it with the

coarse,

coarse, thinking no more vpon their gentlenes: Then are we like vnto wilde beastes, that are hotte and burning in desire, but as soon as the thing desired is out of sight, the loue is quenched. Whereof complaineth the Poet Euripides: seldome are there found faithfull constant frendes, after death, though afore time they were ioyned neuer so nere together. The thankefulnes that is shewed to him that is present, passeth away and vanisheth, when one is caryed out of the house.

THE

THE Thirde Booke of *Death.*

How they ought to be comforted, whose freendes are dead.

Chap. 1.

NAturally we mourn, weep & lament, when our kinsfolkes and freends depart, when father and mother dyeth: ỹ sonne and the daughter remembreth, how many a swete slep the elders went, faithfully and worthily to prouide them their liuing: yea if it had béene possible, they would haue shewed the childe their own soule, and giuen them the heart

in their body.

Againe, the parentes consider how good obedient children they haue had of their sons or daughters: and what honour and ioyfulnes more they might haue had of their children, if they should haue liued longer.

The sisters and brothers remember, that they came of one father, being borne vnder one motherlye heart, brought vp in one house, eating and drinking at one table. If it were els a mans companion, he thinketh: he was my faithfull deare frend, hee did no man hurt nor harme, but desired to do euery man seruice, and that so honestlye, that a man might haue trusted him with his owne soule.

If he were a good ruler, we thinke he was to his owne na-

tiue

tiue countrye, true and faithfull, and excellentlye well inclined to the welfare therof: who hath not then good cause to be sorry for his departing? This is the cause, that the bloud naturallye gathereth together, so that we are sorier for the death of such one, then of another priuate man.

Such heauinesse, pittie and compassion doth GOD allowe. For he hath not created vs to bee stones and blockes, but hath giuen vs fiue sences, and made vs an heart of flesshe, that we might haue feeling, and loue our freendes, being sorrye when they suffer trouble and dye: Yea GOD hateth vnfreendlie and vnmercifull people: and whose hearts are not mooued, when their freendes are bered or taken away from them. Therefore the

holy patriark Abraham lamented and mourned for Sara his wife, when she was dead.

Gene. 50. God Ioseph made great lamentation for Iacob his father.

Phil. 2. Paul likewise writeth thus: My helper and fellow souldiour Epaphroditus was deadlye sicke, but GOD had mercy vpon him, and not onelye vpon him, but also vpon me, that I should not haue one heauines vpon another.

But as in all thinges, so in this there ought a measure to be kept, that we continue not in fleshly vnordinate heauines, but still resist the sorrow, and comforte our selues with this accompt following: what doe we mean thus to mourn and lamēt: what will we doe? The Lord is

is great, and death no man wrõg. And the same is an honest good will, that conformeth it selfe to the will of God.

A notable saying.

For the good heathen man Seneca, wrote vnto his scholler Lucillus after this manner: a man ought to bee content with euery thing that God is pleased with-all, only because it pleased God.

Now is euery thing ordered by the prouidence of God, as holy Augustine *De ciuitate Dei, Lib. 5. Cap. 11.* saith: Without an orderlye diuision and conuenient ioyning together of the partes, hath not God left so much as the bowels of any beast, how vile or smal soeuer the same be, nor the feathers of a birde, nor the flower of the hearb, nor the leaf of the tree, so ỹ there can nothing be found,

that is not subiect to the prouidence of God, neither can there any little Byrde dye without his deuice, charge and commandement.

If God haue now so diligent respect to such small things, how then could thy frend (who thou mourneſt for) departe away by death, without the prouidence of God: Therefore if we speake against the Lords worke, and cry against his wil, what is that els, but euen as though we therefore liued vpon earth, that wee as Lords and rulers, should prescribe lawes for the almighty: Which thing to think, (I will not say to speake) were yet horrible.

When thou giueſt forth thy childe to a nource, and shee hath kept it long enough, thou takeſt it home again, the nource hauing no

no reasonable cause to complaine vpon thee, for taking again thine own, yet much lesse cause haue we to grudge against God our creditor, whē he by death taketh his own again. For as for father and mother, brother & sister, wife and childe, frend and louer, yea and all other thinges that wee haue, what are they els but lent goods, and free giftes of GOD, which hee hath committed vnto vs, and which we, as long as hee lendeth vs them, ought to esteem as aduantage.

When a Lorde hath lent vs a faire costlye table, whether should we gladlye with thankes restore it him againe, when hee requireth it, or braule with him after this maner: O thou terrible Lord, how happeneth it, that thou hast robbed vs of so costlye

a table: how cōmeth it, that thou hast taken it from vs again so sodenly? Upon such a complaynte might not hee with good right answer: Is that now my reward for lending you so costly a table? which I did of loue (vndeserued on your part) that ye might haue commodity & pleasure therof a while: Yea the more worthy the gifte was ý I lent you to vse, the more thankful shuld ye be vn to me: yea with rougher wordes might god iustly rebuke vs, that be so vnpacient. When the house fell vpon Iobs tenne liuing children, seuen sonnes & three daughters, and when his seuen thousand sheepe were brent with fier from heauen, and his enemies caryed away his fiue hundreth yoke of Oxen, and fiue hundreth asses, as the other enemies droue

away

away thre hundreth Camels, and slew also his seruantes: in al this misery and hurt, Iob comforteth himselfe, and thanketh God who had lent him such thinges, and taken thē away again. The Lord (saith he) hath giuen them, the Lord hath taken them, euen as it hath pleased the Lord, so is it come to passe: blessed be the name of the Lord. Let vs therefore also say with Iob: the Lord gaue vs this father, that childe, such a frend, the Lord hath taken him agayne, blessed be his name.

But when thou shouldst laud and praise God, it hindereth thee exceedinglye, if thou feare, that God of a wrath and enmitie against thee, hath taken away frō thee thy Sonne or thy Wife, &c. Such an opinion commeth not of

God, but is euen a practise of the deuill. And herwith agreeth our feeble nature: whatsoeuer is seen or said, we thinke in trouble, that God is angry, and that our will is good and profitable, and not Gods will.

Contrary hereunto, are we instructed by holye scripture, that though we knowe not perfectly, for what cause God sendeth vs this or ỳ punishment, yet ought we to be satisfied in this, that God is gracious and fauourable vnto vs, for his beloued sonne our Lord Iesus Christs sake. Neuertheles, to the intent that we may both the better vnderstand, and be the more glad to receaue the good will of God, I will declare what profite such a death bringeth to him that departeth, and to those that remaine.

That

That vnto such as dye, it is profitable to depart out of this life.

Chap. 2.

IF they that be dead from hence had not suffered trouble in this World while they were aliue, it were no meruaile, to see vs mourne out of measure for their departing. As for all their ioy and pastime vpon earth, they are scarce to be accounted dreames, in comparison of the true ioyes and treasures aboue. Agayne, who will vndertake to number the aduersityes that all men of what estate soeuer they be, must be possessours of? We may well say with Iob: Man that is borne of a woman, liueth but a short time,

time, and is replenished with many miseries. Against the which there helpeth neither golde nor siluer, neither power nor nobilitye, neither policye nor naturall wit. To daye wee are whole and sound, to morrowe sicke: to day merry, to morrowe sorye: to day rich, to morrow poore: to day honoured, to morrowe despised: to day aliue, to morrow dead.

Moreouer, vice cõmonly hath so the vpper hand, that none can liue vpon earth, but he must displease either God or man, or els them both. Therefore seeing thy louing frend is gotten out of the myre, and gone out of the sweate bath that thou yet sittest in: art thou sory now, that he is released and vnburdened of so much miserye? Thou shouldst rather giue thanks and praise vnto God for it: spe-

it: specially forasmuch as death doth vtterly destroye neither body nor soule, neither honesty nor vertue, wherein hee that is now departed, did heere exercise himselfe in time. For lok what good thing one hath done, it shall not bee quenched out thorowe death, but the praise and commendation thereof, among all such as are good, doth rather encrease thē mindes after death. The soule departing in true faith, passeth straight to the ioy of heauen.

The lest parcell of the bodye doth not vtterly perishe, but the whole body shall at the last daye be called to immortalitie, where our frendes shall be a thousand times better, richer, more pleasant and more blessed, then euer they were vpon earth: when we all shall come to them again,

see

ſée them, know them, and haue perpetuall company with them and all ſaintes. After this ſorte, did Adam and Eue truſt, that Abel who was ſlaine, ſhould be reſtored againe vnto them, becauſe of the ſéed that was promiſed.

Si. A ſimilitude: if a great Lord had called thée and thy ſonne, and promiſed you much wealth and good, ſhouldeſt thou wéepe when thy ſonne goeth to him, and thou thy ſelfe wilt ſhortly followe after? No verily, but thou wouldeſt order thy matter ſo, that thou mighteſt bee there out of hand. Why vnquieteſt thou thy ſelfe then ſo ſore, for the death of thy ſonne or fréende? The almightie Lord hath called him and thée to his eternall kingdome, to place thée and him among the princes

of

of heauen. Thy ſon palleth hence thorowe the gates of death, hee ſhall riſe againe to honour. Why wereſt thou then thy ſelfe? Why ordereſt not thou thy ſelfe ioyfully to followe him? For thou haſt not loſt him, but onely ſent him afore.

If it were poſſible, that thy ſonne knewe of thy vnmeaſurable wayling and howling, and could ſpeake vnto thée, without all doubt hee himſelfe would rebuke it and ſay: why wil ye vere your age with vnprofitable, yea with vnreaſonable mournyng? Wherfore wil ye blame God, his ordinance and prouidence? Will ye enuy me the great honour and ioye, that I am promoted vnto? Thinke ye, it is a thing to be bewailed and lamented, that I am brought out of danger into ſafegarde,

gard, out of misery into welfare, and out of the wicked worlde, into the company of angels: I will goe somewhat nérer vnto you: I pray you if it lay in your strēgth and power, to send for me into the temporall life againe, would ye call me downe againe into the miserye of yours? With what great fault haue I deserued such vnfaithfulnes at your hands: and if ye should not call me agayne, why mourn ye then so & lament? Vpon such words, we must néeds be ashamed of our vnmeasurable sorow & heauines: that we ought thus to iudge of faithfull Christian men that are departed: we may learn by ỳ words of Christ, who testifieth vnto Martha, Ioh. 11. I am the resurrection and the life. He that beléeueth on me, shal liue although he dye. And he that liueth

liueth and beléeueth on me, shall neuer dye. Psal. 116. How deare and precious in the sight of the Lord, is the death of his saintes: Vnderstand that God doth faithfully take them into his protection, and hath respect vnto their soules, to receiue them into eternall life.

Now saist thou: Alas, if I knewe, that my wife, childe or frend were saued, I could the better away with his death. As for a theefe, hee neede not to bee glad when he is caried from prison to the gallowes. This man hath beene all his life a childe of the world, hee neuer feared God, but died in sinne, happily without repentaunce, and peraduenture from the carte of this miserie, hee is yoked in the charet of eternall fier.

Answere:

Answere, no man can tel how hee behaued himselfe at his last ende: happily he repented, and is pardoned: we ought euer to hope the best, tyll wee haue sufficient euidences, that the man is lost.

Secondly, though his damnation were open and manifeste, yet ought a faithfull man to reioyce in the righteousnes of God. The Rauens must haue dogges garbage, Partriches must be set vpon the bowde before Lordes: a murtherer must be laide vpon a wheele. It is as meete for Iudas to sit in hell, as for S. Peter to be in heauen.

Thirdly thou saist: if he had liued longer, he would peraduenture haue amended. Whereupon take this answer: he might haue happened assoone to been worse. A prudent man loketh for no better,

ter, but feareth the worse in this blasphemous worlde.

S. Iohn Chrisostome testifieth plainly, that assoone as God taketh awaye a man thorowe death, the same man from thence forth, should neuer haue bẽn better.

Verily God is to bee praised and thanked, when hee taketh away the vngodlye. For the more a man heapeth vp sinne vpon sinne, the greater punishment must hée sucker afterwarde, for gods righteous iustice sake. The vngodly sinneth euer the longer, the more vpon earth: but by death doth God pluck him downe from his sinnefull life: though not spiritually and inwardlye, yet with exteriour members, the same must ceasse from sinne. Therefore to such as are hard hearted and disordered,

ordered, there is nothing better, then to dye the soner.

What profit the death of freends bringeth to such as are lefte behinde aliue.

Chap. 3.

THat the death of the vngodlye doth profite other men, it is easie to perceiue: for thereby are the wicked vpon earth somewhat minished and swepte out, and other poore wretches fare the better.

But that the death of the righteous should bring any commoditie to such as remaine aliue, it soundeth strange in our eares: therefore shall it be declared.

When a man endewed with excellent

excellent giftes, is made an idol: almightye God cannot suffer it. For God himselfe will be hee, of whome all good thinges vndoubtedly must be hoped and looked for: and vnto his dishonour it serueth, if the heart cleaue not only vnto him. And blessed is the man, that setteth his loue, comforte and hope vpon the Lorde. Againe, cursed be the man (as the Prophet saith) that vpon man doth put his trust.

Now commeth it lightlye to passe, that we set to much by rich parentes, by faire children, honourable frendes, and men of good properties. Therefore God plucketh them a way from vs, to drawe vs away from creatures, and that we might perceiue his feruent loue towardes vs, in that hee is ielous ouer vs, that hee taketh

keth out of our sight, whatsoeuer we gape vpõ besides himself. And also to ỹ intẽt we might perceiue, that whatsoeuer is in the world, it is but temporal, and lasteth but the twinckling of an eye: & that onely ỹ father of heauen wil, can and may help in all troubles.

Moreouer, what a number is there of thẽ, that of an inordinate loue towards their children, parents and frændes (to make prouision for them, and to bring thẽ aloft) ieopard their souls for thẽ, fall into great vnquietnes, & fret within thẽselues being vnmerciful, couetous, bribers, vsurers, lyers, deceiuers. Francisus Petrarca writeth: thou hast lost thy son, yea but thou hast lost with him al so much feare, & an infinite matter of careful sorows, by reason of the which cares, ỹ thou mightest

be

be deliuered from thē, it behoued either thée or thy sonne to dye.

Wherfore giue god thanks for his grace, when hee dischargeth thée of those thinges ỹ hinder thée in his frée seruice: and whē he taketh frō thée thy wife, child, frend or others, vpon whome thou hast hāged to much, & for whose sakes thou hast don wrōg many a time.

That thou maist vnderstād this thing ỹ better, take for example mercy towards the poore. We see that they whose children & frends are departed, giue almes richlie, which while their wiues, children & frends were aliue, would not haue giuē one peny for feare that their frēndes, after their death should haue had nēede, and dēen destitute of mony thēselues. Yea rich folkes, which (as God sometime appointeth) haue no children

children nor heires of their owne bodies, become fathers and vpholders of many poore men.

Which thing vnto them, and vnto all Christendome, is more profitable and more worthye of commendation, then ten sonnes of a naughtye life, such as commonlye there be many: among whom scarce one of ten speedeth wel, I meane of those that inherite their fathers riches & goods: for shamefully they waste & consume them, to the hurte of themselues and of others.

Also, though one know, that hée ought to loue no man in such sorte, as to displease God for his sake: yet many a time is one moued thorowe his frendes, to doe against his owne conscience, if he wil not displease them. Therfore graciously doth God plucke away

awaye those frendes, whose presence serueth vnto thy destruction.

Moreouer thou sayest: how should not I mourne, seing I am now robbed of suche helpe and succour, as I shuld stil haue, if he were yet aliue.

Answere: such complaining commeth not of a free loue towards the dead, but of a seruyle and bonde stomack, that loketh and hath respect to it selfe, and desireth to worke his owne profite with another mans hurte. Now if thy sonne or frend, that might haue been thy comforte in thyne age, be departed, God maye send thee others in their place: Neather be some at hand already, that offer their helpe and counsaile to thee and thine, and will not fayle thee at thy nede. And though it

were so, that thou haddest none other childe nor frend in their stead, but wert destitute of all bodily helpe, yet hast thou a gracious God thorow Jesus Christ, with the spirituall giftes, which shall continue with thee for euer.

But some say (and speciallye great yonkers) my mourning and sorow is, because my kinred, name and stocke, mine armes and badge perisheth, now that I leaue no heires of my bodye behinde me. O thou great ydyote, thou lamentest that thy name and honour perisheth in this transitorye worlde, and forcest little how thy name and honour may continue for euermore in ỹ kingdom of heauen.

What is become of the mighty Kinges and Emperours, which fought

fought for the greatest honour and magnificence, ỳ they might neuer be forgotten vpon earth? The memoriall of them is past long ago, they haue their reward already, as our Lord saith. Contrariwise, the deare woorthye saintes which despised all glorie of this mortall life, haue at this day greater honour, praise & commendation, thẽ they that trauailed to obtaine the glorye of this worlde. Now therefore will God helpe thee, not to passe vpon temporall honour and power, but most of all to care, how thy name may remaine in remembraunce before God, with those that vnto him haue done faithfull seruice.

Companions that suffer like heauines of heart.

Chap 4.

IF any thing were practised against thy childe or frend, that necessarilye must not come to passe, so that he might well haue escaped it, then haddest thou iust cause to houle and lament. But now he houed it him as a mortall man, to ende this life, euen according to the first ordinance of god. Thou hast thousands and thousands of companions, whose dear frends departed hence by death. Why wilt thou then disquiet thy selfe?

What time as Abraham was commaunded of God to sacrifice his owne onelye beloued sonne, what

what mind had he (thinkeſt thou) when he now drewe the ſworde, and thought to ſlaye his ſonne: greater ſorrowe had hee for his ſonne that yet was aliue, then thou for thy ſonne that is dead: in what caſe was the holy patriark Iacobs heart, when tidings came to him, that his deare ſonne Ioſeph was torne of wilde beaſtes: Where was there euer father in greater heauines, then euen Dauid, when by his owne ſonne Abſalom (whom he yet exceedingly loued) he was expelled from his kingdome: Doubtles he was in none other caſe, then as though the heart in his body ſhrunk and melted like ware. Theſe & ſuch like examples oughteſt thou to ſet before thine eyes: whereby thou ſhalt perceiue, that thy ſorrowe is to be eſtæmed but ſmall

towards these, and therefore thorowe the contemplation thereof, vndoubtedly it shalbe asswaged.

Thorow Gods helpe, all heart sorrow is eased.

Chap. 5.

VNhansome Phisitions are they, that well can see the greatnes of ỹ sickenes, and braule with the pacient for his excesse, but cānot shew a remedy, wherby the blemishe maye be healed. Therefore now that I haue hetherto reproued vnmeasurable sorow & heuines, I wil not leaue the matter so bare, but declare now also a medicine, wherby vnreasonable mourning (if it be not clean taken away) maye yet bee eased and minished.

The

The time of it selfe, maketh al combraunce lighter. For there be many men and women which in times past haue set finger in the eye, knocked vpō their brests, pulled the haire out of their own heads, ranne against the wall, disfigured their whole bodyes, and horribly howled for the dead: but now they haue their passtime in all kinde of minstrelsie, as though they neuer had ayled any thing. Notwithstanding to wayte still till heauines forget it selfe is a wiuilshe thing: and againe, to bridle it betimes, beseemeth the naturall reason and sobernes of a man.

What is then to be done? It lieth not in thy power, without the special help of God, to expell sorowful mourning. First & principallye, ponder thou the power

and grace of God. The power: in that the almightie is able many hundreth waies, faithfully to ease thée of thy sorow. The grace: in that hee is willing and readye (for the worthines of his sonne) to make thée ioyfull againe, héere and in the worlde to come, so as is most for thy profit and wealth. Adam and Eue had vnspeakable sorow, when their obedient and righteous sonne Abel was murthered. God then did well put them in remembrance of their sinne. But they, being all mindfull of the promise of the blessed séede, were thereby erected and comforted again: howbeit in such an excéeding heauinesse, it was very hard to withstand desperation, and to ouercome al mischãce. Therefore let vs consider, that though we Christians be not altogether

together called to the pleasures of this time, but stoutlye to striue and valiantlye to fight against them: yet shall not Christ leaue vs comfortlesse, but accordyng to his promise, hee shall faithfully be with vs vntill the end of the worlde.

We must furnish our selues with praier and pacience.

Chap. 6.

TO the intente that God may assist vs with his might and grace, we must earnestlye praye vnto him, that with his holy spirite, thorow his godly worde, he wil comfort vs, that we may render thankes vnto him, when he hath deliuered our frendes from the dayly battaile of the soule, a-

gainſt the fleſh, the deuil, and the worlde, and from al diſcommodities of this vaile of miſerie.

For like as one that hath fared well at a dinner, doth thanke his hoaſt, though the hoaſte let him departe again, yea the gueſt reioyceth afterwarde to remember it: euen ſo forasmuch as God for a ſeaſon, hath lente vs wife, childe and frendes (which is more then he ought vs) though he ſuffer them to depart, wee ought neuertheleſſe to giue him moſt high thankes.

Speciallye there is required a willing and ſtout minde, whereof holy S. Paul hath written this very comfortablye. I would not brethren, that ye ſhould be ignorant concerning them which are fallen aſlepe, that ye ſorrow not as other do, which haue no hope.

For

For if we beléeue that Iesus died and rose againe, euen so them also, which sléepe by Iesus, will God bring againe with him.

By these words may we perceiue, that there bee two maner of mourners for the dead. The heathen and vnbeléeuers mourn without hope of the resurrection: their opinion is: that séeing their néere frendes are dead, there is no more of them, but that they haue vtterlye lost them for euer. This heathenishe sorrowe, will not Saint Paul haue of Christians.

The Christians mourne also, but with a liuing hope of the ioyfull resurrection. For like as God the father lefte not Christ the Lord in death, but raised him vp againe, and placed him in eternal life: euen so vs that beleue

shall

shall not bee leaue in death, but bring vs out into euerlasting life. For this cause dooth the Apostle speak of the dead, as of those that slœpe, which rest from all trauaile and labour, that they may rise againe in better case.

Like as the floures with all their vertue, smell and beauty lyeth all the winter in the rot, slœping and resting, till they be awaked with the pleasant tyme of May, when they come forth with all their beauty, smell and vertue: Euen so ought not we to thinke, that our frœndes which be departed, are in any combrãce or sorrow, but their strength and vertue, being drawne in, liueth in God and with God. They lye and rest til the last day, whẽ they shall awake againe, faire, beautifull and glorious in soule and body.

body. Who will not now reioyce at this comfort of Paul, and set aside all vnprofitable sorrowe, for this exceeding ioyes sake.

Faith that is confessed with the mouth, must not bee destroyed with a contrary deed: now is our beleefe set thus: I beleeue forgiuenes of sinnes, the resurrection of the body, and the life euerlasting. Therefore remaineth there nothing behinde, for the which the soule of the faithfull should be tormented in the world to come, or shut out from eternall ioy. In the law 13.q.2. vbicunque, it is noted: Vnseemelye heauines for the dead, springeth out of dispaire of the resurrection for to come: and rather of faintenes of minde, then of mercy or godlyneese.

Examples

Examples of pacience in like case.

Chap. 7.

IF the wise famous heathen could be numbred, which toke the death of their frends & children in good parte, and with a stout stomacke: should it not be counted a shame vnto vs christian men, that declare lesse constancie in that behalfe?

Pericles, the Captaine of the Athenians (who for his wisdome and vertue, was called Olympius, one of heauen) when hee had lost his two sonnes, Paralius and Zantippus, within the space of foure daies, was no more sorye nor vnquieted in the same sodain chaunce, but that on the day following

lowing, hee came clothed in white before ẏ whole multitude, and consulted of ẏ present wars: so discrætely and manfully, that euery man wondred at him, and honoured him.

Xenophon a disciple of Socrates, when hee vnderstood that his only sonne Grillus had fought valiantly, and vpon the same was slaine of the enemies, he said vnto those that broght him the message: I made my praier vnto the Gods, not that they should giue me an immortal sonne, or that he might be a lõg liuer (for I knew not whether that were profitable for him) but that of my sonne they would make a good man, and a louer of his owne natiue country: which praier (as I perceiue) they haue graunted, and therefore I thank them.

If

If thou wouldest rather heare examples of the Romanes, then consider Paulus Eumelius (who ouercame the Macedonians, and triumphed gloriously ouer them: When hee within seuen daies, had lost both his sonnes, he was not therefore broken minded, but as he went forth to the multitude without both his sonnes (which afore time alwaye led him, and stayed him, the one on the right hand, the other on the lefte) the people of Rome hauing pittie on the olde honourable man, began to lament and weepe. But he being nothing moued, stode there and saide: I besought the Gods if our common wealth, for the great prosperitie thereof, haue any euill will among those which be in heauen that I my self, and not the whole multitude, might

recompence

recompence and beare it. And seeing it is so, I giue God great thankes.

M. Fabius Maximus also, not without iust cause, belongeth vnto the number of deare worthy men. When he vpon a time had to doe with the office of the maker of workes, there came vnto him a message: firste that his house was fallen downe, and had al to bruised his wife a vertuous honourable woman: secondlye slaine his mother, who in waighty affaires had oft giuen him good counsaile, which hee followed to the great commoditie of the common wealth: thirdly, it was told him the same day, ỹ his yong son of whom hee had an expectation & hope of al goodnes, was dead in Umbria. The frends and louers of this Fabius that stode about him,

him, when they heard this, wept very sore. But he alone being vnmoued, wēt forward stoutly in ẏ busines that concerned the common wealth.

Yēre because of shortnesse, I leaue out a multitude of examples, of sundry men, namely: Galli, Pisones, Sceuole, Metelli, Scauri, Marcelli, whom in such points to follow, it is laudable, and worthy of commendation.

I will yet shew one example of the vertuous woman Cornelia, which was Daughter vnto Scipio Africanus. When she vnderstode, that her two sonnes, Tiberius Gracchus and C. Gracchus, (who being Magistrates, had honourablye and well behaued themselues) were slaine, and she of her frēnds was called miserable, she saide: I will neuer thinke

thinke my selfe a miserable woman, for as much as I haue brought forth such men.

This woman now ouercame her owne naturall feeblenes and motherly heart: should not then a man (which word noteth the stronger kinde and more valiant stomack) declare himselfe euen as stout? That an heathenish vnbeleeuing woman could despise, should that make a faithfull christian man so vtterly faint harted? That she willingly gaue againe vnto nature, wilt not thou suffer God to haue it, whē he requireth it of thee? she toke vpon her with an vnbroken minde, the death of many children, and wilt not thou that forgoest but one child, be cōforted againe? The heathenishe womā knew none other, but that after death there remayneth nothing

thing behinde: yet made not she an vnreasonable howling. Thou knowest, that after this time, there remaineth an euerlasting life: so much the worse then beseemeth it a christian man, to vnquiet himself with excesse of heauines.

The commoditie of pacience.

Chap. 8.

VNseemely sorrowe for their sakes that are dead, is vnprofitable and hurtfull. Unprofitable, for as soone as the soule is once departed out of the bodye, it commeth either into heauen or into hell, and with no crying shal it bee called backe againe or altered.

Neither

Neither canst thou serue the dead with any thing more, then that his remembrance be deare and had in honor with thee. The heathenish Poet Sophocles writeth: If the dead might with teares bee called againe, then should weeping be counted more worthy then golde. But O my good olde man, it may not be, that hee which once is buried, should come againe to the light. For if weeping might helpe, my father had beene aliue againe. Hurtful: hereof hath the heathenishe Poet Philemon written right wisely: Many of them thorowe their own fault, encrese misfortune to themselues, and make the same more greeuous, then it is of nature. Example: when one hath his mother, childe or friend dead, if hee thought thus: hee was a man,

man, and therefore hée died: this aduersitie should bee no greater, thē nature bringeth with it. But if he cry: I am vndone, I shall se him no more, hee is gone and lost for euer: such one heapeth vp yet more sorow, to that he hath alredy. But who so considereth euery thing with discretion, maketh the aduersity to be lesse vnto himselfe, and obteineth the more quietnes.

It were a very scornful thing, if, when a man hath hurt one foot hee would therfore marre the other also: or if, when one part of his goods is stollen awaye, hee would cast the rest into the Sea, and say, that he so bewaileth his aduersitie. No lesse foolishlye doe they that enioy not such goods as are present, and regard not their frendes that be aliue, but spill

and

and marre themselues, because their wiues, children or frendes be departed.

Though one of the husbandmans trées doth wither awaye, he heweth not downe therefore al the other trées, but regardeth the other so much the more, that they maye winne the thing againe, which the other lost. Euen so learne thou in aduersitie, with such goods as are left thée, to comfort and refresh thy selfe againe.

We ought so to loue our children and freends, that we may forsake them.

Chap 9.

ALL such thinges ought of vs to be considered, taken in hand,

hand and exercised while our liues and frends are yet aliue. Namelye, if thou haue father or mother, husband or wife, childe or frends, lay not thine heart, loue and affection to much vpon them, how good, profitable and honest soeuer they be: but remember alwaye, that they are transitorye thinges, which thou maist lose and forgoe, whē time requireth.

Loue thy frends, because God hath commanded thee to loue thē, and not for affection to them: and then wilt thou be contented with Gods good will and pleasure.

Loue him most of al, whom thou canst not lose, euen thy redemer, who (to drawe thee vnto his loue and to deliuer thee from the loue of the worlde) stretched out his armes, and suffered the most vile death for thee vpon the crosse.

Note

Note the saying of an heathen man, greatly to our shame.

Senecca saith not vnwisely: I lende my selfe vnto the thinges of the worlde, but I doe not giue my selfe vnto thē. He saith moreouer, that nothing is possessed as it ought to be, except one be redy at all times to lose it.

But if we fasten our heartes (so to say) vpon our children and frendes: that is, if we loue them to much, and not God aboue all thinges, then hath our sorrow no measure, as oft as they are altered or taken away. Therefore if thou hast not prepared thy selfe to aduersity betimes & art once ouertaken with vndiscrete heauinesse, then let it be vnto thee a warning from henceforth, to kepe thee from the greater loue of trāsitory things, which hath brought

thée into such heart sorrow: to the intẽt that other times thou maist take the death of thy wife & children in good part, and with more constancye of minde.

Of the death of yong persons in especiall. *Chap.* 10.

After the generall instruction concerning death, must certaine obiections be answered, that hetherto are not resolued. If a yong man, or if a yong daughter dye, Lord, what a great mourning beginneth there to be? alas hee is taken awaye in his yong dayes afore his time, hee should first haue béene maried, and had a good wife vpon earth, and in his last age haue dyed in peace and rest. Herof commeth it, that we

we think the death of children to be vnnaturall, euen as when the flame of fier thorow water is violently quenched. The death of the aged we think to be natural, as when the fier quencheth of it selfe, according to the saying of Cicero.

Also the death of yong persons is cõpared to vnripe apples, that with violence is pluckt off from the trée: the death of the aged, is thoughtto be, as when ripe apples fal downe of themselues.

Also, as it is hard to vndoe two bords newlye glewed together, but old ioynings are lightly brokẽ asunder: so we complain that yong folkes dye with greater payne then the olde: Yea it greeueth the fathers and mothers heart, whẽ (as they count it) the matter is turned vpsidown, that

children depart out of this world afore olde folkes. The answer is taken out of the fore rehearsed ground. If God (who hath all in his owne power) had promised euery one a long life, then mightest thou complaine at the shortning of the life of thy selfe or of thy frendes, against Gods promise. Now hath God compared and clothed the soule with the boaye, that what daye, or what twinckling of an eye soeuer hee commaundeth it to depart, it keepeth the same time, wherein one finisheth his course. Therefore hath no man cause to complayne of an vntimelye death, but lokes whatsoeuer one hath liued ouer and beside the firste daye of his birth, it is an increase.

Moreouer, God knoweth much better then thou and we all, whe-

it is

it is best for euerye one to dye. And so faithful is he for the Lord Jesus Christs sake, that he in no wise will be to hastie vpon vs.

Secondly, though we remain a long season, in this fickle transitory life, yet is all our tyme but short, specially towards the endlesse eternitie. Therefore it hath but a slender difference to depart hence in youth or in age.

Thirdlye, thorowe death is a yong person withdrawne awaye from many troubles, which els were at his doore. For commonly the longer a man liueth the more miserable is he.

Take examples out of old stories. If Themistocles after the most glorious victorye against Xerxes (when all the Grecks acknowledged & commended him for their redeemer and deliuerer)

had dyed, should it not haue serued him to a perpetuall prayse and honour?

Then should not hee afterward haue béen rated, as a betrayer of Grécklande: then néeded not he to haue béen in bondage, nor to haue fallen downe at the foote of the king of Barberye (as before a God) whom he before had driuen out of Grécklande. How thrall and vile a thing was it to be estéemed before the worlde, that Themistocles must néedes come before king Xerxes?

What is to be said of Marcus Cicero? who confesseth himselfe that if he had dyed sooner, he had escaped exceédinggreat troubles. And forasmuch as hée so sayde, while the matter was yet tolerable, how would hee firste haue thought and lamented in his age

to

to see with his eyes the drawne swordes ouer the Senatours and citizens heads, and whē the most principal mens goods were parted among murtherers, yea whē whereas afore time there was one Catelina, the cittie was now become full of such seditious persons.

The examples of dayly experience declare sufficiently before our eyes, whereby we may euidently perceiue, ý death (though they call it naturall) deliuereth yet from great misfortune and aduersitie.

Fourthly, the innocencye and cleannes of youth, is of their own nature, and thorowe euill examples, defyled and stained with the life and conuersation that followeth after. Augustine saith: The older the worse.

Therefore when a yong man falleth on slæpe, know thou that God sheweth great grace vnto him, in that he suffereth him not (as many other) to remaine long in this blasphemous worlde, to the intent hee should no more be hindered and defiled with it, but hath called him from hence to a right good state, that with himself and all the elect, he might possesse the kingdome of heauen. Witnes the scripture, Sapi. 4. Sodenly was he taken away, to the intent that wickednes should not alter his vnderstanding. Hys soule pleased God, therefore hasted he to take him away from among the wicked.

Similitudes. He that is vpon the sea, and with a good strong winde is carried swne to the hauen or land, where he would be, is hap-

is happier then he, that for lacke of winde, is faine to saile stil many yeares & dayes vpon the sea, with much trouble and werines. Euen so, the more happye is hee, whom death taketh awaye from the stormy and raging sea of this world: seeing ther is set before vs, an vniuersal natiue country, & he that is long in going thither, obteyneth no more, then he that is speedily gone thither before hand: should not one wish, that hée had sone ouercome the foule dangerous way that leadeth to the heauenly harborow?

The soner one payeth his debt, the beter it is: if there were none other remedye, but thou with an hundreth moe must néeds be beheadded, and thou art the first that is put to execution: art thou not then the firste that is dispat-

ched of the payne?

Finally, if thou consider the mischances of other folkes, thou hast the lesse cause to complaine. One dyeth in the mothers womb afore he be borne. Another dyeth in the very birth.

The thirde in his flourishing youth, when he first delighteth to liue, falleth away as a beautiful rose. Among a thousand is there not one, that commeth to the perfect age.

Of the death of the aged.

Chap. 11.

When olde aged folkes are greedye of this wretched life, they doe euen as those, that when the wine is all spent, will needes drinke out the wine lees also.

also. Who so dwelleth in an olde rotten house that sinketh down, needeth not long to seeke props to vnderset it, but should rather be glad to get him out of it: euen so, old aged folkes by reason of their decaied body, should rather be cõtent to departe from it. And this aduantage they haue, that their death is not so fierce and painful, as the death of yong folkes.

This is cheefely to be considered, that the Lord our god wil not haue vs carefull (which thing belongeth vnto him alone) but to be faithfull and true, and diligentlye to labour. Olde fathers and mothers, are not able to trauaile any more: and yet with erneſt carefulneſſe, they thinke to bring all thinges to paſſe. This speciall fault they haue, that they think they shal euer lack. Therfore

fore vnto them verilye it is best, that God take them awaye from all care, sorowe and trouble, and place them in quiet rest, with other faithfull christian folkes.

Of strange death. *Chap* 12.

WHo so is taken with the pestilence, or dyeth els of sicknes in his bed, ought gladly to suffer the hand of God, for euery bodye hath deserued a far worse death. And a very smal rod is this, towardes it that God sendeth ouer the vngodly, yea oft times ouer his owne deare children, when one is beheaded, another burnt, the third drowned, &c. where they altogether may sing with Dauid: For thy sake are we killed euery day, and counted as

as sheepe appointed to be slayne. But if one dye an vnwoonted death (as one is destroyed by the hangman, another dieth a sodain death, ỳ third, as happly a mans childe falleth down dead frõ an high place) this take wee for a terrible death, and cannot tell els what to say of it, as though euery kinde of death in it self were not terrible vnto the nature of man. Though one dieth vpon ỳ wheele for murther, there is sometime more hope of him, that he hath found grace at Gods hand, then of many one ỳ dieth at home in his bed. Examples also are to be cõsidered: for a great sort of gods elect died not a right death, as wee vse to terme it. Abel was murthered of his owne naturall brother. The Prophet being sent to Hieroboam, was destroyed of a Lyon.

Lyon. Esay was sawne asunder thorow the mids. Hieremy (like as Steuen also) was stoned to death. Iames being thrown down from the Pulpet, was slayne of a Fuller. Peter at Rome was fastened to a Crosse. Upon Paul was execution doone with the Sword: such like examples hast thou.

Also the most excellent Heathen men came miserably out of this worlde. The good Socrates was poysoned: Euripides was all to torne of dogges: Sophocles was choaked with a little stone of a grape bury: very sorowfull combraunce did fret out the heart of Homerus. Innumerable examples declare, that there happeneth no new thing vnto vs, what death soeuer we or our frendes dye.

Specially,

Specially, let vs obserue this rule: death is terrible to thē that haue no God: but of vs which are Gods children, ought not the horrible image of death to be feared, but to be welcome vnto vs. For God himselfe comforteth vs with these words following: Iohn 14. I liue, and ye also shall liue. Of this are we assured in Christ Iesu, who vpon the Crosse dyed the most horible death for our sakes. To whome with the father and the holy Ghoste, bee all honour and glorye, for euer and euer.

Amen.

Onely vnto God giue the praise.

An Exhortation written by the Lady *Iane*, the night before she suffered, in ỹ end of the newe Testament in Greeke, which she sent to her sister the Lady *Katherine*.

I Haue heere sent you good sister Katherine, a Booke: which although it be not outwardly trimmed with golde, yet inwardlye it is moore worth then precious stones. It is the booke dearest sister, of the lawe of the Lord, it is his testament & last wyll, which he bequeathed vnto vs wretches, which shall lead you to the path of eternall ioy. And if you with a good minde reade it, and with an earnest desire followe it, it shall bring

bring you to an immortall and euerlasting life. It will teach you to liue, and learne you to dye: it shall winne you more, then you should haue gayned by the possessions of your woful fathers lāds. For as if God had prospered him, you should haue inherited hys lands, so if you apply diligentlye this booke, seeking to direct your life after it: you shall be an inheritour of such riches, as neither the couetous shal withdraw from you, neither the théefe shal steale, neither yet the mothes corrupt.

Desire with Dauid good sister, to vnderstand the law of ỳ Lord your God. Liue still to dye, that you by death may purchace eternall life: or after your death enioye the life purchaced you by Christes death.

And trust not, that the tender-

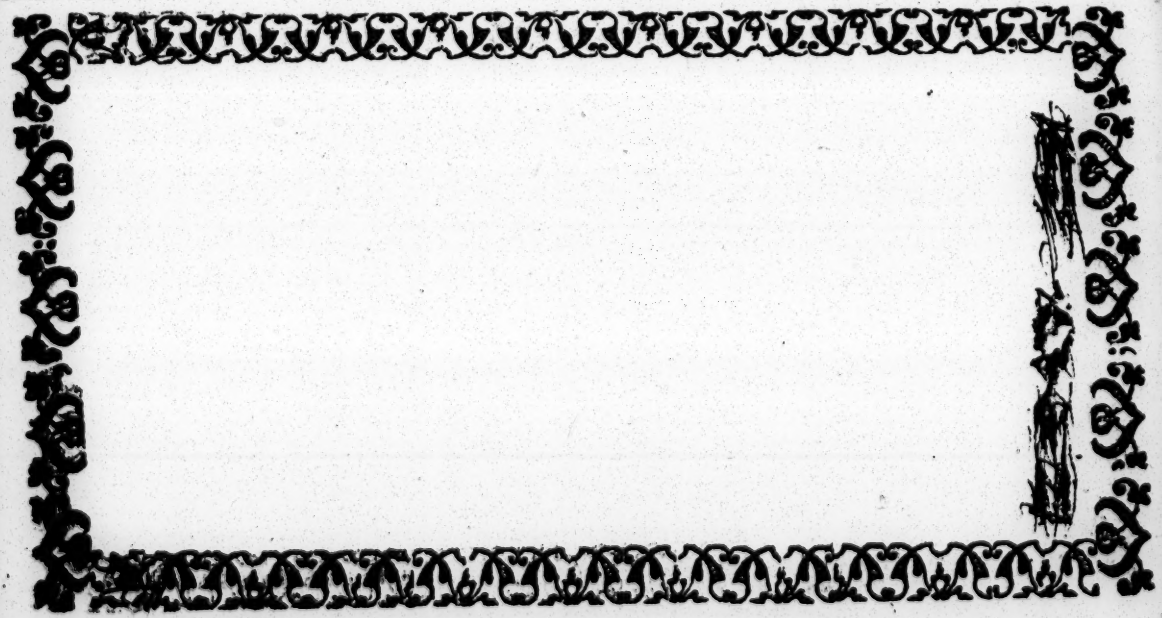
nes

neſſe of your age ſhall lengthen your life. For as ſwne (if God cal) goeth the yong, as the olde: and labour alwaye to learne to dye: deny the worlde, deſie the deuill, and deſpiſe the fleſh, and delight your ſelfe onely in the Lord. Be penitent for your ſinnes, and yet deſpaire not. Be ſtrong in faith, and yet preſume not. And deſire with S. Paul to be diſſolued and to be with Chriſt, with whom euen in death there is life. Be lyke the good ſeruant, and euen at midnight be waking, leſt whē death commeth and ſtealeth vpō you like a thefe in the night, you be with the euill ſeruant found ſleeping, and leaſt for lacke of oyle, ye be found like to the fiue folliſh women, and like him that had not on the wedding garmēt, and then be caſt out from the maryage.

ryage. Reioyce in Chriſte as I truſt ye doe. And ſeeing ye haue the name of a Chriſtian, as neere as ye can followe the ſteppes of your maſter Chriſt, and take vp your Croſſe, laye your ſinnes on his backe, and alwaies embrace him. And as touching my death, reioyce as I doe (good ſiſter) that I ſhalbe deliuered of this corruption, and put on vncorruption. For I am aſſured that I ſhall forlooſing of a mortall life, winne an immortall life. The which I praye God graunt you, ſend you of his grace, to liue in his feare, and to dye in the true Chriſtian faith: From the which, in Gods name I exhorte you, that ye neuer ſwarue, neyther for hope of life, nor feare of death. For if ye will denye his truth to lengthen your life, God will denye you,

and

and yet shorten your dayes. And if you will cleaue to him, he will prolong your daies to your comfort and his glory. To the which glorye, God bring me now, and you hereafter, when it shal please God to call you. Farewell good sister, and put your onelye trust in God, who only must help you. Your louing sister, Iane Dudley.

Feb 11. 1554.

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